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JEWS AND GENTILES;

OR,

THE MYSTERY OF REDEMPTION

IN

THE TWO COVENANTS,

AND THE

TWO WITNESSES IN REVELATIONS XI. EXPLAINED

BY SCRIPTURE EVIDENCE ALONE;

BEING A REPLY TO A PAMPHLET AND ITS SUPPLEMENT ENTITLED "THE COMING STRUGGLE AMONG THE NATIONS," WHEREIN IT WAS ATTEMPTED TO SHew THAT THE TWO WITNESSES IN THE REVELATIONS WERE CIVIL AND RELIGIOUS DEMOCRACY.

BY M. A. E. C.,

AUTHOR OF "A BEGINNING WITHOUT AN END," AN ALLEGORY ON THE IMMORTALITY OF THE SOUL.

"For to Abraham and his seed were the promises made; that in him, through Messiah, all the families of the earth should be blessed."—Genesis XII., 1 to 3, and Genesis XXII., 15 to 18.

"And so ALL Israel shall be saved."—Rom. XI., 26.

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PREFACE.

IN offering this reply to the work entitled "The Coming Struggle among the Nations of the Earth," I am aware that others more learned in collegiate lore have gone before me, and the excitement that work created has now passed by; but still, if there is work to be done in the field of God, we must not be influenced by the fashionable time of publication to suit the caprices of the world. My present offering is tendered in the spirit of humility and love, and I shall leave the work to speak for itself. If, as many persons seem to imagine, the prophetic times and seasons are now fast developing themselves, to bring about some great and glorious end, let us begin by mutual love and combination to unite in faith for the glory of Messiah's kingdom, hoping that thus all will work together for good. For God has declared that he "will finish the work in righteousness, that so *all* Israel shall be saved." If, in reading these pages, some may feel inclined to find fault with what may seem occasionally to be a too frequent repetition of

the same passages, let them remember the importance of the subject we have undertaken to prove; and if some are conversant with the Scriptures, all are not equally so; and that I have not written merely to please the fancy, but to try and make manifest the oracles of God for the glory of his name and the hope of Israel. Let it be also remembered that these pages are not written for Christians alone, but in the fervent hope that the Jews will read them also, and feel as they do so their hearts gladden and their spirits rejoice to think that while they have almost sunk in the fearfulness of hope deferred, their Messiah has ever been faithful to his Covenant as their God and our God; while he was the spiritual shepherd over all who would hear his voice, as his chosen people and the sheep of his pasture.

PREFACE TO THE JEWS.

CHILDREN of the stock of Abraham, to whom the Covenant promises in Messiah were first made, let me earnestly entreat you to read these pages with an unprejudiced eye, and examine for yourselves as you go on the records of divine inspiration in the texts pointed out—they will speak for themselves. I do not ask you to be guided by me or my elucidations. To you the records of truth were first vouchsafed: you have preserved them by Almighty permission to teach men wisdom in heavenly things; and even now, as these pages have proved, God has not left himself in you without a witness. Up to the present time you have been the living witnesses of his truth; and if you receive that truth as it is and was from the beginning in Messiah's promises, you will continue to be the living monuments of his glory. Then read and reject not what these pages contain. Your own sense will tell you it is not worldly interest that has dictated them, but a love for you as the children of the Messiah's promise, and a hope to fulfil a duty that

seems to have been imposed upon me by no ordinary means. I may be an humble agent, but if I have done that which was given me to do (and I seem to have been taught by no common influence) more is the praise due to God, who can raise up whom he will and humble the pride of the human understanding. The teaching is not mine but his, for I was quite unlearned in the knowledge of the law given by the Lord to Moses and the prophets, until I was suddenly called upon in the mysterious way I have hinted at in these pages to prepare for the strange work before me, which I have now accomplished; but if anybody had at first told me I should have done so, I should have shrunk from it in the weakness of human nature, and thought it to be impossible in one uneducated in sacred lore. But the work is not mine but the Lord's, and I have been but the weak and humble instrument in his hands; and if his blessing has been upon it, may that blessing be also extended to you as you peruse these pages, till you glory truly in Messiah's name, and praise the Lord Jehovah for his goodness, while you declare the wonders that he doeth for the children of men.—AMEN.

ISRAEL'S PRAYER FOR MESSIAH.

We wait for thee! O how our longing eyes
Turn to Jerusalem! We love the Word
That bade our fathers look to thee in faith;—
Faith that was counted righteousness in them.
And shall we hope in vain? when tried by time
And lingering disappointment we have borne
The test of ages, hopeful, firm, and true,
Thy living witnesses of Covenant love,—
That all may testify thy Word was truth,—
To our Redeemer's glory. Hasten, then,
The time when we shall see thy glorious light,
Without one cloud of darkness to conceal
Its bright revealings :—sure is the promise!
Unfurl Messiah's banner to our view,
And let us follow where the conqueror leads.
Lord, for our fathers' sake, accept our prayers;—
While mercy leads to victory and love.
Oh, set the captives free! open the gates
Of righteousness, that we may enter in.
Shine on our temple as thou didst of old,
When Solomon on Mount Moriah prayed,
And thou didst shew thy presence in the cloud,
And holy fire of Covenant truth and love—
The sign and promise of fulfilment then,
The hope of ages now. Thy truth is firm:
Thy word is sacred : by thyself t'was sworn
Through thee that *all* the families of earth
Would know and feel the blessing of thy reign.
Not Abraham's seed alone; for they were but
One nation ; though first blessed by thee, and called,

To prove to all the world thy wondrous love
 In after ages, sanctified and kept
 In this thy holy preference for them.
 Haste, we implore thee, Lord of power and might !
 Reveal thyself to us ! Come as of old
 And guard and bless us for our fathers' sake.
 O call thy remnant home—home to thy fold
 Of peace and righteousness ! We wait for thee ;—
 We look in *faith* for thee :—they did no more
 And were rewarded. Thou tower of our strength
 Support us still ;—thy everlasting arms
 Do still encircle us, for thy word is sure,
 And thou hast promised. Open their embrace
 And take all in : enlarge their folds of love ;
 Make us all brethren in Messiah's name.
 Why should our jealousy refuse t'admit
 The Gentiles to thy grace ? 'Twas salvation
 Thou didst promise unto all, with blessing ;
 Then why not like to share that boon with them,
 For blessing them we shall ourselves be blest ;
 Thou art the Lord of all the earth, Maker,
 Redeemer : hosts shall praise thy name, and say,
 Thou art the Lord their God. Then tarry not ;
 Send forth thy word and truth on angels' wings :—
 Swift let it fly—awaken every soul
 For Covenant glory in Messiah's name :
 For we have mourned in every clime, and wept
 For very longing of the time of hope,
 So long deferred. Then in thy ark of strength
 Receive the remnant of our fathers' seed,
 And meet us at thy mercy-seat of grace :
 And, as the cherubim of knowledge, shine
 Upon thy bright perfections. Shed thy beams
 Of light divine into our hearts, and be
 Our Lord and God, Messiah, Priest, and King ;
 Our Prince of Peace, Immanuel, all in all ;
 This for thy Covenant sake.—AMEN, AMEN.

J E W S A N D G E N T I L E S .

INTRODUCTORY CHAPTER.

THE PATRIARCHAL PROMISE AND FULFILMENT.

THE object of the following work is to shew the fulfilment of prophecy in the Covenant dispensations to both Jews and Gentiles, who are now the two witnesses of truth for the *Old* and *New* Testament predictions ; one before the coming of Messiah, the other after ; one under the Mosaic, the other under the Gospel promise or covenant. That holy covenant was first made by Jehovah himself, for the future restoration in righteousness of a fallen world, which must be brought out of the depths of barbarism and sin into the refinements of civilization, and learn through the blessing of religion the true enjoyment of peace. This was ultimately to be effected through the Saviour of early promise to the world, prefigured first in God's holy book of inspiration, and foreshadowed also at the fall of our first parents, when, as the seed of the woman, it was declared he would bruise the serpent's head. Gen. III., 15. The hope was again restored to Noah after the flood that destroyed the human world in wickedness, save himself and family, and confirmed again by promised blessing of sacred love by the oath of God to the patriarchs Abraham, Isaac, and Jacob.

B

For when the promise or covenant was first made with Abraham, after the trial of his faith by the sacrifice of Isaac, the Lord Jehovah himself then declared to him the unchangeableness of his decree, by saying, "*By myself have I sworn*, that because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of their enemies, and in thy seed shall *all* the nations of the earth be blessed."—Gen. xxii. 15 to 17. These words, implying as they did all the nations of the earth, cannot, as the Jews imagine, apply to them as a nation exclusively; for they consist only of one nation, as the multiplied race and promised descendants of Abraham, Isaac, and Jacob. The Jews, then, may be considered, as St. Paul tells us, the stock of the promise, as Abraham was the root of their national tree; and the Gentiles, or other nations of religious conversion to God from the depths of heathenism, as the branches into which the sap of blessing was also allowed to flow—Rom. xi.—for the promise to Abraham just quoted was certainly an extended and not a limited one. St. Paul commenting on this passage in his epistle to the Hebrews, sixth chapter, verses 12 to 20, says, "Be not slothful (in believing), but followers of them who through faith and patience inherit the promises"—made, as we shall presently see, by the covenant oath of God, in the future Messiah, to Abraham on Mount Moriah, Gen. xxii., 15 to 17; for the very words are quoted which the angel then spake in Hebrews vi., 14, as it is written, "For when God made promise to Abraham, as he could swear by no greater, he sware by *himself*, saying, 'Surely, blessing I will bless thee, and multiplying I will multiply thee, &c.' And so, after he had patiently endured (or been tried in faith by the command of God to offer up his son, in whom his own hope of the promised seed

had been previously centred,) he obtained the promise." "For men verily swear by a greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise"—(which, as we have seen, included all the nations of the earth) therefore he wrote—"Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his council, confirmed the same by an oath." "That by *two* immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to the hope set before us (which was that, as we have seen, of the future Messiah, in whom all the families of the earth were to be blessed)." Which hope we have as an anchor of the soul both sure and steadfast; and which entereth into that which is within the veil (where the ark of the covenant was kept under the Mosaic dispensation, as figurative by its being placed on the *mercy seat*, or typical of the merciful love of the Saviour of promise and redemption. But the daily sacrifice being then taken away, and the expiatory sacrifice having been offered in the person of Christ himself, St. Paul adds): "Whither the forerunner is for us entered, even Jesus, &c."

When God made the covenant promise with Abraham we have just considered, it was with sacrifice—for Isaac was spared on the promise of a substitute in the ram caught in the thicket by his horns—which prefigured *him* of whom Isaiah wrote, when he said, "He was oppressed and he was afflicted, yet he opened not his mouth; he was led like a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth; and the Lord Jehovah hath laid on him the iniquity of us all."—Isaiah LIII., 6 & 7. It was also prefigured in the Paschal lamb, which was slain before the giving of the Law to Moses from God, after he had called him to deliver the seed of Abraham, in the children of Israel, from the slavery of Egyptian

and preached peace (or forgiveness of sins) to the Gentiles (or uncircumcision) who were afar off, and to the Jews (or circumcision) who were nigh (as the descendants of Abraham). For through him (or Messiah) we *both* have access by *one spirit to the Father*." Which Messiah was by promise from the first, as to his spiritual seed or children in righteousness; for in him it was declared all the nations of the earth were to be blessed, when the life of Isaac was spared, to be the natural father of Abraham's race as the children of the flesh, but, as Saint Paul says in another place, the children of the promise were counted as the seed.—Rom. ix., 4 to 8. And again, speaking of the promise then made by the Lord to Abraham, he says, "Now to Abraham and his seed were the promises made. He saith not, 'And to seeds,' as of many, but as of one, 'And to thy seed,' which is Christ (or Messiah)."—Galatians iii., 13 to 16.

Thus, we are told at the commencement of Ephes. ii., where the unity of the circumcision with the uncircumcision in Christ is shewn as the unity of peace in him, that he hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in ages to come he might shew the exceeding riches of his grace in his kindness through Christ Jesus."—Eph. ii., 6 and 7. Thus, all are admitted into the adoption of his spiritual family, for he "hath sent forth the *spirit of his Son* into our hearts, whereby we may cry, Abba, Father. Wherefore we are no more servants (or bond-servants) but sons. And if sons, then heirs of God through (Messiah or) Christ."—Gal. iv., 1 to 7.

Having thus tried to shew in part Saint Paul's explanation of the promises, which will hereafter be more fully explained, let us now turn back to the Old Testament, in order to confirm the New. We find that from the first there were two covenants or promises signified, which Saint Paul plainly affirms, Gal. iv., 21 to 31, that were to be immutable in the decrees of God,

Hebrews vi., 13 to 20, to the posterity of Abraham; and that comprehended, as we have attempted to shew, the future hope of salvation to the world—as that world comprises all the nations or families of the earth, and consequently includes both Jews and Gentiles.

But we must examine this yet more minutely from the Old Testament in order to produce conviction. When Abraham was first called by God to go from the land of his kindred, and the first promise of blessing was given to him, it was said, “In thee (or through thee) shall all the families of the earth be blessed.”—Gen. xxi., 1 to 3. But there are yet more divided and definite promises than these, when rightly considered in connection with them, and seriously weighed. To Abraham, as the chosen patriarch of the race, the embodiment of the two promises in one thus seems to have been given; but he was told that in Isaac *his* seed, as that patriarchal father, would be called.—Gen. xxi., 12 and 13. Though, then, there was also another promise extended to Ishmael, which said, “And *also* of the son of the bondwoman will I (the Lord) make a nation, *because he is thy son* ;” which Saint Paul describes as the two covenants, Gal. iv., 21 to 31; which passage will be more fully proved and exemplified hereafter, as I consider Hagar in her son Ishmael was then elected by the favour of the Lord to be the hope of promise for the Gentile world, as Isaac was for the Jews as the posterity of Abraham; while in Hagar the blessing would also be carried out through the patriarchal lines by the female branches of her house, as descendants of Ishmael the son of Abraham, of whom the Lord promised also to make a nation on that account.—Gen. xxi., 12 to 13. Thus, it was said to Abraham, “In Isaac shall thy seed be called; and also of the son of the bondwoman will I (the Lord) make a nation.” Therefore, as the promise was given to Abraham for *himself* in Isaac, so also in the children of Isaac again was that hope to be divided; and it was

thus predicted to their mother Rebecca before the children were born, "Two nations are in thy womb, and two manner of people shall be separated from thee: the one people shall be stronger than the other people, and the elder shall serve the younger."—Gen. xxv., 23, and Rom. ix., 4 to 14. This prophecy, as it was literally fulfilled to the posterity of the sons of Isaac, has been hitherto regarded only in that light; but I think I shall be able satisfactorily to prove hereafter that it had also a prophetic meaning, extending far beyond the children of the patriarchal race, and referring in a spiritual sense to the after restoration of the world in Messiah's kingdom, and that the nation that would be stronger than the other nation was to be the Gentiles; while the Jews, as the posterity of Jacob, the younger son, would hold the first dominion; for though it was said the elder should serve the younger, the elder still held a promise also as a nation, and that promise was also indirectly to be fulfilled to Ishmael in his posterity, as the son of the bondwoman and first-born of Abraham, of whom the Lord had promised himself to make a nation because he was the son of Abraham.

Consequently, before the sons of Jacob became fathers, by marriage, of the promised seed, their father Isaac blessed them as from the Lord, Gen. xxvii., and prophetically told what would be their after destiny in their race. To Jacob, as the younger, whom the Lord had declared to his mother Rebecca before he was born was to receive the first blessing, he repeated the words of the Lord to Abraham, when he first called him to himself from the land of his kindred to be the Covenant Patriarch, saying, "Cursed be he that curseth thee, and blessed be he that blesseth thee." Gen. xii. 1 to 3, and Gen. xxvii., 26 to 29. He also confirmed the words of prophecy the Lord spake to his mother Rebecca before his birth, which said, "The elder shall serve the younger," by saying, "Be Lord over thy brethren, and let thy mother's sons bow

down to thee.”—Gen. xxiii. 25, with Gen. xxvii., 29. Thus, from Isaac, as the son of Abraham, in whom his seed, as the father of the Jewish race, was to be called, he inherited the patriarchal blessing in one nation. But Esau was also to be the representative of another nation, and of his after posterity we hear but little, save that they mingled with the other nations of whom the Gentiles were composed. But, after Isaac his father had blessed him, saying to him, in fulfilment of the previous prophecy, “Thou shalt serve thy brother, and it shall come to pass, *when thou shalt have the dominion*, thou shalt *break his yoke from off thy neck*,” (Gen. xxvii., 40) after Esau had thus received his blessing, he, like Jacob, sought a wife, to perpetuate the promise in the other nation foretold of him also before his birth, for he had previously united himself to Gentile or Canaanitish women; but then he married Mahaleth, the daughter of Ishmael, Abraham’s other son, from whose son Reuel sprung in after ages Zipporah, the wife of Moses, the chosen of the Lord (*after his marriage*), as the law-giver of Israel under the First Covenant.—Genesis xxviii., 9. We are expressly told of Mahaleth, she was the daughter of Ishmael, *Abraham’s son*, (compare Gen. xxviii., with Genesis xxxvi., 3 and 13, where she is called Bashemeth—*Ishmael’s daughter*); and Reuel, the *first-born* of Esau by her. In Exodus ii., Reuel is spoken of as the father of Zipporah; but I think myself it here means to speak of Reuel as the patriarchal ancestor of the house, as this is the only after passage—speaking of Esau’s son by Ishmael’s daughter—that the name of Reuel is mentioned in Scripture, and then it is coupled with that of Jethro, her father, who is also called Hobab in another place. Perhaps he was the same with Jobab or Job, the descendant of Ishmael’s daughter through her son Reuel, who is called the son of Zerah, of Bozrah (compare Gen. xxxvi., 17 and 33, with Numb. x., 29, where

he is called Hobab, the son of Raguel the Midianite, Moses's father-in-law.*). May he not be the Job of Scripture, whose book is considered to be one of the writings of Moses, as the comforters of Job were also of Esau's descendants—as Eliphaz, the Temanite, was the son of Adah, Esau's Canaanitish wife; and Reuel, the father of Zerah, the father of Hobab or Job of Bozrah, was, as we have shewn, the son of Ishmael's daughter. (Gen. xxxvi., 10, 13, and 33, with Numb. x., 29) He is in the last quotation called Hobab, the son of Raguel, which may perhaps be read Jobab, the son of Reuel, as the alteration slightly of Scripture names is frequently observable. If this is correct, the family promise to Ishmael and Esau was thus preserved in the *female* branches; and that to Isaac and Jacob in the *male* line, through Zipporah's union with Moses, the lawgiver of the First Covenant, and founder of the Jewish religion for the posterity of Abraham.

But Moses himself foretold the coming of Messiah, by saying that the Lord their God would raise up for them another prophet like unto himself.—Deut. xviii., 15 to 19, Acts vii., 37.

If what I have stated respecting Job or Jobab is correct, as he is called Jobab, of Bozrah, Genesis xxxvi., 33, it will help to explain that passage in the sixty-third of Isaiah, which is generally attributed to the prophetic coming of Messiah. “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? (The answer is then given) I that speak in righteousness, mighty to save.

* According to Jewish tradition, Job is supposed to have married Dinah, Jacob's daughter by Leah (see Universal History). If so, this more fully strengthens what I have before advanced respecting the patriarchal descent in the female line, in connection with the houses of Ishmael and Esau with the family of Jacob or Israel.

(It is asked then) Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" We must here remember that on the evening before Christ suffered (the foreshadowed sacrifice under the law) he took wine and blessed it, giving it to his disciples, saying, "This is my blood of the New Testament, which is given for many for the remission of sins. This do (as oft as ye shall drink of it) in remembrance of me." (Matth. xxvi., 27 and 28, Mark xiv., 23 to 25, and Luke xxii., 20) Which institution his followers have ever since observed as the Sacrament of the Lord's Supper. It was therefore given at that time to shew that he was about to fulfil the types of the sacrifices instituted under the law of Moses by becoming our ransom. This Isaiah predicts, in the next verse, of him, by saying, LXIII., 3, "I have trodden the wine-press alone, (we must bear the symbol in mind, and continue) and of the people there was none with me; (for the unconverted Jews forsook Jesus at the Crucifixion) for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury it upheld me." In a later verse, the redeemed are taught to say, "Doubtless *thou art our Father*, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our Redeemer, thy name is from everlasting." This, then, very evidently is a prophetic promise to the Gentiles; or why should Abraham be ignorant of them, and Israel refuse to acknowledge them? and yet here the chapter from its commencement shews that Messiah was to come from Edom, with dyed garments from Bozrah, the city possessed

in former times by the descendants of Reuel, the son of Esau and Ishmael's daughter, and father or ancestor of Moses' *wife*. Does not this tend to confirm what I before advanced respecting the Jews, as the children of Abraham in the flesh before the coming of Messiah under the First Covenant, through the law of Moses; and the Gentiles, when converted to the knowledge of the Messiah, as the children of heavenly adoption under the Second Covenant: for it is written, after the expiatory sacrifice has been predicted by Messiah's treading the wine-press alone, and thus by his own arm bringing salvation, "Doubtless *thou* art our father, though Abraham be ignorant of us, and Israel acknowledge us not: *thou, O Lord, (Jehovah)* art our father, our Redeemer; thy name is from everlasting."

But, to return to the Patriarchal Promise: I have before shewn how Esau, after he received the blessing of his father Isaac in the covenant nation he was to represent, went and married Ishmael's daughter. Let us now see how the promised blessing in Abraham through his son Isaac was also extended to Jacob. After Esau had married Mahaleth, Ishmael's daughter, and Rebecca, Jacob's mother, had persuaded Isaac to send Jacob to seek a wife among her kindred, and the kindred also of his father Abraham, we read that he went out from Beersheba, where Hagar fled when Abraham cast her out at the suggestion of Sarah, and the Lord appeared to her at the *well of the oath*, which the word Beersheba signifies, saying to her, when Ishmael seemed to her at the point of death from thirst, "Arise, lift up the lad, and hold him in thine hand; for *I* (the Lord) will make him a great nation." Then God opened her eyes (as he did those of Abraham when he shewed him the ram caught in the thicket by his horns) and preserved *his natural life* as by a miracle, as he *likewise did that of Isaac*. Both Hagar and Abraham were thus subjected to a

trial of faith in their sons of promise (Gen. xxi., 12 to 21), and as Beersheba signifies "the well of the *oath*," so we may conclude this was the other immutable thing, in which, as Saint Paul tells us, it was impossible for God to lie. So after he had said, "Arise, lift up the lad, and hold him in thine hand; for *I will* make him a great nation," we read, "And God opened her eyes, and she saw a *well of water*, and she went and filled the bottle with water and gave the lad to drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer."

Let us now return to Jacob. After the blessing of his father, and his mother sending him to seek a wife among her kindred, we read, "And Jacob went out from Beersheba, and went towards Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said, 'I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and *in thee* and *in thy seed* shall *all* the families of the earth be blessed.'"

Here again is the extended promise repeated that was before given to Abraham.—Genesis xxviii., 9 to 14. It was at Bethel, or, as the word signifies, "the House of God," this promise was first given (see verse 19). After Jacob had fulfilled the design of sending him to Haran, and had married Leah and Rachel, the daughters of Laban, his mother's brother, the Lord commanded him to return to Bethel,

for *he* would meet him there.—Gen. xxxi., 3 and 13, and Gen. xxxv., 1, 6, and 7, and 9 to 15.

When God met Jacob a second time at Bethel, and changed his name to Israel, instead of combining the promises as he had done before, he then *divided* it into *two* distinct and separate ones; which to me appears, first, to refer to the Jews themselves, as one nation; and also, secondly, the Gentiles, as a multitude or company of nations. We will quote the passage, Gen. xxxv., 9 to 15. “And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob; thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; *a nation* and *a company of nations* shall be of thee, and kings shall come out of thy loins.” Jacob, or Israel, after this, twice anointed the pillar at Bethel that he then set up, once with oil and once with a drink-offering; as if in acknowledgment of the *double* Covenant Promise.

When the Lord first appeared to Jacob at Bethel, he vowed a vow unto the Lord; promising, if he returned to his own country in peace, to give the tenth of his possessions to the Lord. He was now the father of eleven sons—ten by Leah and his hand-maidens, and *one* only by his first-chosen and favourite wife Rachel, who died shortly after giving birth to her second son, Benjamin. It appears to me that the Lord’s appearing to Jacob a second time at Bethel, after the birth of Joseph, was to intimate that the first ten sons of Jacob would be included and accepted as an offering for his then acceptable vow, of giving the tenths to the Lord. But after Joseph’s birth, it was added that he was to be the father in his seed of *a company of nations*; which I consider means the hope also to the Gentiles in the future Messiah. More especially is this apparent afterwards, when we

consider the after extension, in the words of holy promise, of the same blessing to Joseph and to the sons of Joseph, and which he then received himself, which was not repeated to any of his other sons. Let us turn to Gen. XLVIII., 2 to 6: "And one told Jacob, and said, 'Behold thy son Joseph cometh unto thee:' and Israel strengthened himself and sat upon the bed. And Jacob said unto Joseph, 'God Almighty appeared unto me at Luz (or, as he then named the place, Bethel, or the House of God) in the land of Canaan, and blessed me, and said unto me, 'Behold, I will make thee fruitful, and multiply thee, and I will make of thee *a multitude of people*; and will give this land to thy seed after thee for an *everlasting* possession.' And now thy *two* sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt (or the land of Hagar, the mother of Ishmael, the son of Abraham) before I came unto thee into Egypt, are mine.'" Joseph had been sent thither, as he told his brethren at their reconciliation, by the will of the Lord (Genesis XLV., 5 and 8), though sold by those brethren to the Ishmaelites (Genesis XXXVIII., 23 to 28); and had also married, as there is every reason to believe, one of his female descendants—at which marriage his name was prophetically changed to Zaphnath-paaneah.—Genesis XLI., 45. Which name also bears a double prophetic interpretation for both the Hebrews and Egyptians—one signifying "the revealer of secrets," the other "the Saviour of the world." If Joseph, as I think I shall hereafter prove, was the Gentile hope for Messiah's kingdom in the *female* branch of the promise, which said of Messiah from the first, he should come as the seed of the woman to bruise the serpent's head, so by this marriage with a daughter of the house of Hagar and Ishmael he embodied the promise to the sons of Isaac, which said, "the elder should serve the younger." His wife might also have been a descendant of Esau, and thus doubly united the future hope

for the elder nation. It was not till *after* the reconciliation of the brothers Esau and Jacob, that the Lord appeared to Jacob at Bethel the second time, and changed his *name to Israel*; which blessing, then given, was afterwards, as we have seen, extended to the sons of Joseph. This seems more evident by the words that follow in the blessing of Jacob to the sons of Joseph, which gives them the right of *his own first-born*, Reuben and Simeon; for he says, after declaring how the Lord appeared to him at Bethel, promising to make of him a *multitude of people*, and establishing an *everlasting* covenant with him, "And now *thy two sons*, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine, as *Reuben* and *Simeon* they shall be *mine*."—Genesis **XLVIII.**, 1 to 5. That Joseph possessed the birthright as the elder, was also confirmed in Chronicles I. (see v., 1 and 2), where it is written, "Now the sons of Reuben, the first-born of Israel (for he was the first-born); but, forasmuch as he defiled his father's bed, the birthright was given unto the sons of Joseph, the *son* of Israel." The name of *Israel* was not given to Jacob till *after* the *birth of Joseph*, when he wrestled with the angel, and prevailed, in the struggle for a *blessing*, saying, "I will not let thee go except thou *bless* me" (Genesis **XXXII.**, 24 to 32), and when it was said unto him, "*A company of nations* shall be of thee."—Genesis **XXXV.**, 9 to 15. Jacob more especially refers to his wrestling with the angel for the blessing, when his *name* was changed to Israel, in an after part of the forty-eighth chapter of Genesis, where he extends the blessing to the sons of Joseph, observing as he does so, the prophetic declaration to his mother Rebecca before his own birth, which said, "The elder shall serve the younger," by placing Ephraim the younger before Manasseh the elder son; and when reproved for it by Joseph, he said, "I know it my son, I know it: he

also shall become a nation; but truly, his younger brother shall be greater than he, and his seed shall become a multitude of nations.”—Genesis XLVIII., 12 to 22. The prophet Jeremiah, prophecying of the restoration of Israel, refers to this blessing of Jacob (as if speaking from the Lord), and says, “They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am *a father to Israel* and *Ephraim is MY first-born.*—Jer. XXXI., 9. Again in the nineteenth and twentieth verses, he refers also to the sign of the shrinking of the sinew of Jacob’s thigh, when he wrestled with the angel at Penuel for the blessing and his name was first changed to Israel (Genesis XXXII., 24 to 22), which circumstance was also referred to by Jacob, when blessing the sons of Joseph (Gen. XLVIII., 15 and 16). “For he blessed Joseph, and said, ‘God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.’” This last sentence, in all probability, referred to the words he uttered when he made his vow at Bethel, after the Lord had first appeared unto him, and he then promised that if he returned to the land of his fathers’ in peace, to give the tenth of his possessions to the Lord. He then vowed a vow, saying, “If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father’s house in peace, then shall the Lord (Jehovah) be my God. And this stone, which I have set for a pillar, shall be God’s house: and of all that thou shalt give me I will surely give the tenth unto thee.”—Gen. XXVIII., 19 to 27. Bearing this in mind, and also what I have before remarked respecting Joseph, as being born after the ten children of Leah and the concubines, and how it was *after* the birth of Joseph that the angel appeared unto Jacob,

and changed his name first to Israel, when he wrestled with him for a blessing and prevailed, let us now go back again, and consider the prophetic words of blessing that Jacob used to the sons of Joseph; and I think, by bearing the circumstances in mind, and the words previously used, we shall then be able to see through their analogy. "And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the *first-born*. And he blessed Joseph, and said, 'God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day.'*" Now follows also the second promise, after he wrestled with the angel and prevailed for the blessing, when his name was changed to Israel, which name and blessing he then transferred to the sons of Joseph, saying, "The angel which redeemed me from all evil, *bless* the lads; and let *my name* (or that of Israel, given me then) be *named* upon them, *and* (also) the *name* of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth (or let them assist to convert the Gentiles)." The tribe of Manasseh was afterwards dispersed among the Gentiles, by Pul, the King of Assyria, with that of Reuben, whose blessing as the first-born of Israel in the birthright was given to him (see I. Chron., v., 1 and 2). These tribes were also divided by the Mosaic dispensation on the Egyptian side of Jordan; while that of Ephraim was likewise chosen as the favoured one of the Lord by Joshua† (or the Jesus of the Old Testament or Covenant), being of that tribe, and being also permitted to lead the Israel-

* For in his vow he said, "If God would give him bread to eat, and raiment to put on, he would consecrate himself to his service (Gen xxviii., 20 to 22), and give him back the tenths of what he gave to him."

† The Hebrew name of Joshua signifies Jesus.

ites into Canaan, the land promised to the patriarchal fathers—a privilege that was denied to even Moses himself. Having thus endeavoured to take a short but connected summary of evidence for the commencement of what I hereafter propose to render more explicit from the word of God, let me ask my readers to bear with me patiently through the following pages; and if they fancy there is too much repetition of any known passage of Scripture, endeavour to consider it in its connecting elucidations with others. If I had only written in the hope of satisfying those who by Gospel evidence and faith are already conversant with Bible testimony, I might wish more to avoid what might be considered by some as unnecessary tautology; but this is not the case. I wish also to solicit the Jews, as the literal descendants of Abraham—to whom the Christians, as the first depositaries of sacred truth, owe their all of religious hopes and privileges—to read and compare with Bible evidence what I have thus ventured to advance. May I add too—and be believed when I say so,—not on my own presumptuous evidence alone, through the study and investigation of the Scriptures, but even by what to me appears to be revelation itself, through the medium of dreams of such an irresistible and extraordinary character, that I felt constrained to yield to their influence, and which the Bible alone has been permitted to interpret for me. Before then, I candidly confess, I knew but little of its prophetic meaning, or Old Testament History, except such as tended to give me religious instruction for my own station in life, and trust and consolation under trial in Almighty love.

I have now studied it more particularly since then, as I seem to have been thus strangely directed to do, and now offer the fruits to tell their own unvarnished tale. I take no merit to myself; all I wish to do is to glorify the Lord, and prove the constancy of his love

to his chosen seed in righteousness by the immutability of his covenant promise, and the infallibility of his holy word of truth in the Bible. I would ask my readers to bear in mind as they proceed the connecting link of the words of Scripture; for it was by this means I was myself seemingly taught, and my task was to be accomplished of proving them in their adaptation to be the chosen language of inspiration, by which they would in due time elucidate themselves: and it is by thus understanding and following out the metaphorical expressions used in Holy writ I have now been enabled to do what I have done, in the connecting chain of early promises for the two nations prophecied of to Rebecca in her sons before the children were born; and also in another work now in manuscript, carrying out these elucidations in all their bearings from Genesis to Revelations. May the Lord bless the end if he has indeed directed the beginning.—AMEN.

CHAPTER I.

THE COVENANT ALLEGORY (GAL. IV., 21 TO 37.)
 EXEMPLIFIED AND EXPLAINED BY THE OLD
 TESTAMENT.

A work having appeared some time back, entitled, "A Supplement to the Coming Struggle," (which work had previously had an astonishing sale) in which the author vindicated an opinion expressed in the former work, that the two witnesses spoken of in the Revelations of Saint John, XI, 3, signified prophetically Civil and Religious Democracy; allow me, though I am aware others—perhaps more learned and able writers—have previously offered their replies, to attempt another, under the impressions which the previous introductory chapter will have prepared for. Having now been some years engaged in the study of the Scriptures, what I thus venture to offer is alone grounded on the developments that that study has produced; and I hope the humble opinions thus expressed, will perhaps, by comparing Scripture with Scripture, and developing the New Testament prophecy by the Old, prove a more correct elucidation; while I leave it with one wiser than man to determine and bless the whole, and may he prosper and direct the work as it seemeth best to his godly wisdom. As I am writing in the spirit of Christian charity and love—not for controversy—in the humble hope of eliciting truth, and feeling impelled by no other motive than a wish to shew forth the praises of him

whose ways have been from everlasting, and whose *witnesses* have been ordained to exemplify the immutability of his covenant word, and shew the strength and wonders of his love to his chosen people from generation to generation, world without end.

Before I proceed further, let me request the reader to give the subject his serious attention in reference to the word of God, as contained in the Bible, which I fully believe is and was ultimately intended to become its own interpreter in its own inspired way, and by means of its own chosen and inspired language. Let commentators be never so wise, or man never so learned, still, as the poet says, we must

“Judge not the Lord by feeble sense,
Nor scan his works in vain;
God is his own interpreter,
And he will make *all* plain.”—*Cowper*.

It may not be out of place here to state that I was first led to the study of the Bible by circumstances of no ordinary character, of the nature of which I might myself still remain incredulous, did not the facts speak now for themselves. A portion of these fruits I here offer for investigation, and as our Lord himself said of his prophets of old, “By their fruits ye shall know them,” so must the interpretation of their own inspired writings be seen by the clearness of their elucidations.*

* Strange as it may appear, my mind was first drawn to the attentive perusal and study of the Bible in a manner which, though to some it may appear incredulous, left no doubt in my own mind that I must follow its dictates; for the task that has since appeared allotted to me became after that as easy and pleasing as it was irresistible on my part. I was thus led first to compare Scripture with Scripture, and connect it, as it were, by its own figurative language, in a way as singular as it is unusual and extraordinary—but so it was (and the fruits are what I now offer)—by dreams, in which I was referred to the Bible, as the word of God, alone for explanation. The meaning of these dreams have since developed themselves fully before the mental eyes of my own understanding; and if I

Scripture has its own metaphorical language, inspired first by him who was the Word from the beginning (John i., 1), and emanating from the Lord Jehovah himself. As language was first taught by him, so words upon words were multiplied to express their own peculiar meaning. When man grew rebellious against God, he laid himself open to that condemnation which became entailed on his posterity; but from the first a plan of mercy was devised for the ultimate redemption of the human race by him who was to become the Messiah of the Jews; and, as the Redeemer, the Holy One of Israel to the Gentiles. He also declared he would be called the Lord Jehovah of the *whole earth*.—Isaiah LIV., 5. This scheme, planned and devised by God himself, would, when that redemption was accomplished, require its after-proof, or attestation, for the conviction and satisfaction of the redeemed in righteousness; and as in after ages by man's appointment written records were made to certify to the truth of an agreement, so were the prophets of old taught of God to transcribe and testify to the sacred records of his divine law.

After the flood, when men became corrupt, and at the building of the tower of Babel sought to aspire to heaven their own way, the confusion of languages became the punishment of such presumption, and as they became dispersed abroad, the different dialects became the language of the different nations peopled by the dispersion; which difference of language remains among the various nations of the earth, (who were afterwards denominated Gentiles, in contradis-

have not clearly elucidated them here, perhaps, as the work is one of no ordinary character, I may be able, if this is received, at some future period, to offer a work that I have already completed, and is now in manuscript, shewing the promise and fulfilment of prophecy to both Jews and Gentiles from Genesis III. to Revelations XXII.; not as it is defined by man's conjectures only, but by the Bible proving itself by its own metaphorical language.

tion to the Jews, as the descendants of Abraham) to this day. These nations were then abandoned to idolatry, or the worship of gods after the manner of their own inventions.

But the scheme of the world's redemption was fore-ordained by him who would himself become the after Messiah of the human race; and as he premeditated his own design, so he decreed he would not leave himself without a *witness* to his truth, that ages to come might see and know the exceeding riches of his grace and mercy to those who before were fallen and condemned in sin. In order to do this, he chose out one family from the rest of the world, from whose after seed or posterity he declared the Messiah of the world (which was described as a blessing promised to *all* the families of the earth) would spring. This Saint Paul afterwards explained to the Galatians, in the third chapter, after the coming of Christ, for he says, "Now to Abraham and his seed were the promises made. He saith not, to seeds, as of many, but as of one, and to thy seed, which is (Messiah or) Christ. And this, I say, that the covenant (or promise) which was confirmed of God in (Messiah or) Christ, (at the time God chose out Abraham and gave the promise in his seed), the law, which was delivered to Moses four hundred and thirty years after (which thing was predicted on the same day God made his covenant with Abraham, before the birth of Ishmael or Isaac, see Gen. xv.) cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions (for the world was condemned under the bondage of sin), till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator (which the sacrifices under the Old Testament dispensation prefigured even at the time, and by the

appointment of God himself, when he gave Abraham the sign he demanded of him at the time he made with him the first covenant promise.—Genesis xv.)” Saint Paul then says, “Now a mediator is not a mediator of one, but God is one.” The same animals ordered by God for Abraham’s sacrifice, were afterwards ordered for sacrifice four hundred and thirty years after under the Mosaical dispensation. He then asks, “Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture (or sacred records of divine truth) hath included all under sin (here Saint Paul alludes to both Jews and Gentiles), that the promise by faith (or belief, which was what was counted to Abraham for righteousness when he received the covenant promise, Gen. xv., 5) might be given to them that believe.” Thus, the Scripture hath included *all* under sin, that the promise by faith in the Messiah, or (as he is called under the Gospel dispensation) Christ Jesus, might be given to them that believe (as the seed of the promise in righteousness and faith) Gal. iii., 17 to 22. Thus was the law given by Moses, but grace and peace (as the fulfilment of the promise made under the law) came, as we are told, by Jesus Christ (I. John i., 17), as the Messiah (then foreshadowed by typical representations); for the law was as the shadow of good things to come (Heb. x., 1); and again, the Old Testament was the book of prophecy for the New, while the Bible itself was the embodiment of both.

With this preface, let us now proceed, bearing in mind, as we go on, the words of Scripture for the interpretation of its own connecting passages; and with this beacon of intelligence, leave them to shed their own bright light upon our darkened understandings, till the glory of their effulgence shines around, and we learn to know and love the Lord for his good-

ness, and declare the wonders that he doeth for the children of men.

If we thus believe that the Bible was the book of holy inspiration given by God to man; written, too, by holy men, taught of God as the Spirit gave them utterance; and that its language is its own, taught by the same wise Spirit; and that its words are its own for the teaching of prophecy, given by the same all-wise and omnipotent Jehovah, to prove to after ages the medium of their own development, and shew the power of the Almighty mind which planned and devised the whole, let us gratefully proceed to examine the fruits of so much love for the redemption of the world in righteousness.

As there had been a promise from the first that the seed of the woman should bruise the serpent's head, so a plan was also devised for its accomplishment. Man's natural corruption, aided by the evil knowledge sin had imparted, assisted by his presumptive aspirings at the building of the tower of Babel, brought about the confusion of languages and scattering abroad of the human race. After Noah and their generations had passed away, the family of Abraham was chosen from the lineage of Heber, a descendant of Shem, from whom the Hebrews or Jews must afterwards have derived their name; and the Hebrew, or language chosen by the Lord for the perpetuation of his holy word, was preserved by his posterity, and has now been translated into all languages where the Bible is known and read. Thus were the Jews, as the descendants of Abraham, constituted by Jehovah the depositaries of his word, and the sacred records of his covenant mercy to the ends of the earth. This is a privilege that no other nation has enjoyed, and proves them to this day to be the descendants of his chosen race.

We have seen by the introductory chapter how from the first a double mercy was designed in the

promise made to Abraham in his seed, which Saint Paul has designated the two covenants (Galatians iv., 21 to 31)—one designed for the Jews as the natural posterity of Abraham, or, as they are called, the children of the flesh (Romans ix.); and the other to the children of the promise in Messiah's redemption, which was to be extended to *all the nations* (or families) *of the earth*; as in his seed, or the promised Messiah, who would come of his race, the universal *blessing* was to be vouchsafed to *all*. His own seed were thus to perpetuate the promise as a nation, and the Gentiles, as a multitude or company of nations, were also to participate in the covenant of grace, which Saint Paul afterwards designated the circumcision or Jews, and the uncircumcision or Gentiles (Ephesians ii.); for he there says, "By grace are ye saved through faith (or belief in the promise), and that not of yourselves, it is the gift of God." Saint Paul also designates (as we have seen in the introductory chapter) the promise made by God by oath to Abraham in his seed as the heirs of promise for the two covenants, as *two* immutable things, in which it was impossible for God to lie. This, too, was said in his epistle to the Hebrews, or Jews, as Abraham's descendants.—Heb. vi., 13 to 21. Thus was Abraham chosen by the Lord Jehovah himself to be the specially-appointed patriarch for perpetuating the promise of redemption to the world; not to the Jews only, but also to the Gentiles, as the multitude of nations of whom all the families of the earth were to be composed.

Messiah was to bless the nations in bringing them out of the darkness of idolatry and the ignorance of sin into the light of truth and the blessedness of redemption; as God himself first brought Abraham out of Chaldea, and taught him the reward of righteousness in the faith that he manifested (Gen. xv.) and the future glories of his covenant love. When he

made his covenant with him (Gen. xv.), and he asked him for a sign, he then figuratively shewed him the darkness of a benighted world, which the emblematical sacrifices he commanded him to offer must atone for. But when the horror of a gross darkness was upon the Patriarch, a burning *lamp* and *smoking furnace* passed between the sacrifice, to show what the sacrifice of the atonement would bring about in the enlightenment of the world. And thus Ezra wrote afterwards in Psalm cxix., 104, "Thy Word (or holy promise) is a light unto my feet, and a lamp unto my path;" and also Isaiah, when he said (Lxii., 1 to 4), "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the *righteousness* thereof go forth as brightness, and the *salvation* thereof as a *lamp* that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name, which the mouth of the Lord (Jehovah) shall name." Which was the case when the Gospel covenant went forth from Jerusalem, and its followers were called Christians, from Christ, or Messiah, the promised name foretold by Daniel the prophet. Saint Peter, too, who after the crucifixion of Jesus was called the apostle of the Jews, while Saint Paul was styled the apostle of the Gentiles, alludes in his second epistle to the sign of light shining in darkness given by God to Abraham when he made the covenant with him (Gen. xv., 17), when he tells us how the Scriptures were the words of prophecy, written by holy men as the Spirit gave them utterance. Remember too, he was himself a descendant of Abraham. He writes, "*We* have also a more sure *word of prophecy*, to which we do well to take heed. As unto a *light* that shineth in a *dark place* until the day dawn, and the day-star from on high hath visited *us*. This must evidently have referred to the sign given by God to Abraham of a light shining in a dark place (Gen. xv.), and the day

that was to dawn upon the Jews at the second coming of Messiah, after the conversion of the Gentiles; for in a previous verse he had referred to the scene that took place on the Mount of Transfiguration when Moses, the lawgiver of the Jews, and Elijah, the first prophet of the Samaritans, appeared with Jesus, and he was transfigured before them; while a voice from Heaven proclaimed him to be the beloved Son of God, whom they were *then* to hear: thus signifying by Moses and Elijah appearing as the representatives of the law and the prophets, that the shadows and figures of the law were about to pass away before the substance of the promised reality.—II. Peter I., 16 to 21; Hebrews x., 1; and Matth. xvii., 1 to 12.

When God made the covenant with Abraham (Genesis xv., 17 and 18), and shewed him the emblematical lamp of promise, he was childless; and Ishmael, as the son of Hagar, who, Saint Paul tells us expressly, represented one of the two covenants, was not then born. Ishmael, I consider, was the Gentile hope in his descendants in the female line, which I have tried partially to shew in the introductory chapter, by Esau marrying his daughter Mahaleth, just after he had received the blessing of Isaac, in the nation it was predicted before his birth his seed would represent; and also in Joseph being sold to that nation (as he afterwards told his brethren) by the will of God, that he might preserve them a posterity on the earth; and by his also marrying a daughter of Ishmael's line, whose sons, by the blessing of Israel, received the blessing of his fathers Abraham and Isaac, and were substituted in the birthright for his own first-born or elder sons, Reuben and Simeon; thus also, in the very blessing, where Ephraim was placed before Manasseh, carrying out the prophecy of the sons of Isaac, which said, before their birth, "The elder shall serve the younger."—Genesis xxv., 23. Moses too, as we have seen, married a daughter of

the house of Esau by Ishmael's daughter, before he was called to be the lawgiver of the first covenant; and when in after years Aaron and Miriam reproached him for this marriage, the Lord himself appeared at the door of the tabernacle to defend his cause, and reproached Aaron, and punished Miriam with leprosy for so doing.—Numb. xii.

Thus, if as Saint Paul says in his epistle to the Galatians,—though speaking to the Jews, for he begins,—“Tell me, ye that desire to be under the law, do ye not hear the law? For it is written that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the two covenants,” (Gal. iv., 21 to 31) in the natural and spiritual seed that was to spring up in his race through Messiah, as the hope of future salvation, or as Saint Paul calls them in another place, the children of the flesh and the children of the promise, when he begins by asking the Romans, “Who are Israelites? To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises? Whose are the fathers? and of whom as concerning the flesh Christ (or Messiah) came? who is over all, God blessed, for ever.—Amen.”—Rom. ix., 1 to 5. Abraham, as the natural father, believed in God, and it was counted to him for righteousness.—Genesis xv., 6.

If, then, there were from the first two covenants or promises in Abraham for his seed, and one was in Hagar as the mother of Ishmael, and the other in Sarah as the mother of Isaac, we must endeavour clearly to understand this before we can see rightly how the Jews and Gentiles were the two witnesses shewn figuratively to Saint John in the Revelations; and this is why I have made the subject a preliminary

consideration. In the chapter preceding the one where Saint Paul speaks of the two covenants made under the law to the posterity of Abraham, he says, "The law was (as) a schoolmaster to bring us to Christ (or Messiah)," or, as the first disciplinarian of the heathen world, to bring us to the milder hopes of the second covenant under the Gospel dispensation of Christianity. And we are also shewn in that chapter how Christ was the seed promised to Abraham, and that it was through faith that he inherited the promises then made. "For Christ hath redeemed us (in his seed) from the curse of the law; being made a curse for us (by being made our atonement and sacrifice). That the blessing might come on the Gentiles through Messiah, and that the redeemed in righteousness might also receive the promise of the Spirit through faith." Which promise was attested to in God's covenant word, sworn by himself because he could swear by no greater (Heb. vi., 13 to 21), and confirmed by an oath to Abraham and his heirs for ever: the remembrance of which was to be preserved by them in the Hebrew records of their spoken and written language, taught to them of God, and first written under the influence of inspiration by Moses, to be perpetuated to all succeeding generations both of Jews and Christians in the sacred volume of the Bible, composed of the Old and New Testaments, or, as the word Testament otherwise implies, the two covenants; which you will see by comparing Jeremiah xxxi., 31 to 34, with Hebrews viii. and x., was previously foretold; and as the law was the shadow of good things to come (x. 1), so the new or Gospel covenant made the old void.—viii., 3 to 13, and Jer. xxxi., 31 to 34.

At the giving of the law by God to Moses the sacrifice was appointed; but after the fulfilment of those types and shadows by the sacrifice of Christ, these sacrifices gradually became obsolete, or, as

niel the prophet had predicted, it was taken away. At the giving of the law, Aaron the brother of Moses, was appointed by the Lord as the officiating high priest, and his installation to his new office was commemorated by the sacrifice of those very animals God first commanded Abraham to take for a sign and divide in the midst, when he made his first covenant with him; which division I also consider was figurative of the two nations the children of Isaac and Ishmael would afterwards represent (Gen. xxv., 23); and which we have before considered in the introductory chapter, when the lamp of promise, which I likewise consider was typical of the light of future revelation, passed between the pieces.—Genesis xv. Messiah was afterwards figuratively represented by the prophets as a lamp, with his seven candlesticks (Zach. iv., and Rev. i., 16 to 20), and *two* olive branches or trees on either side; which chapter we shall more steadily consider when we come to prove the theory of the *two witnesses*: and as Aaron was the high priest of the first covenant before the daily sacrifice was taken away, so is Christ called the high priest of the second covenant, after he had himself paid the penalty for sin by his own atonement.—Heb. x., 1 to 21, and viii., 3 to 13.

In shewing the Covenant Allegory (Gal. iv., 21 to 31), we must first prove that the Lord blessed Hagar in her son Ishmael, as well as Isaac in his father Abraham. The promise given at the time the Covenant was made extended to the land of Egypt, though made in Canaan; from whence the law was not given to Moses, but from Mount Sinai in the wilderness—which Saint Paul compares to Hagar in his allegory, which I have proved elsewhere. But on the day God made the Covenant with Abraham, he said, "Unto thy seed will I give this land, from the river of Egypt unto the great river, the river Euphrates."—Genesis xv., 18. Egypt was the land of Hagar, and the Is-

raelites were sent there to complete the prophecy before the law was given, and Aaron was made the high priest of the law. The first sign was shewn to Abraham before the birth of either of his sons.—Gen. xv. Ishmael was his first-born, and Sarah, despairing of becoming a mother, to fulfil the promise then made to Abraham, gave her to her husband herself to be his wife.—Gen. xv., and xvi., 1 to 3. Therefore Ishmael was born to him after the Covenant Promise was made; and when Hagar would have fled into the wilderness of Shur from the face of her mistress Sarai, the angel of the Lord appeared unto her, and said, “‘Return unto thy mistress, and submit thyself into her hands.’ And the angel of the Lord said unto her, ‘I will multiply thy seed exceedingly, and it shall not be numbered for multitude.’ And the angel of the Lord said unto her, ‘Behold thou art with child, and shalt bear a son, and shalt call his name Ishmael, because the Lord (Jehovah) hath heard thy affliction.’” Thus did the Lord himself confirm to Hagar the promise he first gave to Abraham himself respecting his seed; and though she was rejected by Sarah when she found she was likely to become a mother instead of herself, the Lord then took her up and adopted her to himself, by saying, “I (the Lord) will multiply thy seed exceedingly, and it shall not be numbered for multitude;” and also himself giving the name of Ishmael to her unborn son, because he, the Lord, had seen her affliction. Thus Ishmael became in the promise the son of the Lord’s adoption. This was afterwards confirmed to Abraham, when he told him Sarah should bear him a son; and he pleaded also for Ishmael, (Gen. xvii., or chapter following the last quotation, 18 to 21) “And Abraham said unto God, ‘O that Ishmael might live before thee!’ And God said, ‘Sarah thy wife shall bear thee a son indeed, and thou shalt call him Isaac (thus God named both the sons of Abraham himself before their birth). And I will

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establish my Covenant with him for an *everlasting Covenant*, and with his seed after him. And as for *Ishmael, I have* heard thee. Behold *I have* blessed him, and will make him fruitful, and will multiply him exceedingly. Twelve princes shall he beget, and I (the Lord) will make him a great nation. But my Covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year."

Thus were there two decided and separate promises from the Lord for Abraham in his sons—one to Hagar in the wilderness of Shur, and one to Abraham, as we have just seen, in Isaac;—at each of which the names of the children were given them by the Lord himself before their birth. Saint Paul, in describing the two Covenants he made with Abraham in his sons, says, "It is written that Abraham had two sons, the *one* by a bondmaid, the *other* by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory; for these are the *two Covenants*—the *one* from Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia (from whence the law of Moses, as the fulfilment of the First Covenant, was given), and answereth to Jerusalem which now is, and is in bondage with her children." Or the temple of Jerusalem as it then stood; which after the coming and rejection of Jesus Christ as Messiah was in bondage with her children the Jews, who built it under the First Covenant through the law given to Moses upon Mount Sinai; and if Agar (or the promise given to Agar) was as Mount Sinai, and answered to the temple of Jerusalem as it then stood, we must now endeavour to prove how it did so, first leaving the remainder of the passage clear, which says, "But Jerusalem which is above is free, which is the mother of us all." The word Jerusalem is here

employed as a general term, signifying the temple, as Mount Sinai is meant to designate the law given by God to Moses from that Mount; which, as it preceded the building of that temple, and was the basis (or foundation) of its erection, it answered thereto. But when Christ came to fulfil the prophecy of Jeremiah by establishing a New Covenant, which said (Jer. xxxi. to xxxiv., with Hebrews viii., and x., 11 to 20), "Behold the days come saith the Lord (Jehovah) that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant I made with their fathers when I took them by the hand to bring them out of the land of Egypt (when the law was given from Mount Sinai); which my covenant they brake, although I was an *husband* unto them saith the Lord (Jehovah)." Here the Lord declares how he had spiritually betrothed himself to his people, of whom in his holy ordinances of worship (not in the mere outward pomp) his temple or church consisted. Here he says he was a *husband* to them although they brake his covenant, and under the new covenant or Gospel dispensation the church or temple is called the Lord's wife or bride (Eph. v., 22 to 23, and Rev. xxi., 9 to 11), and the new Jerusalem was shewn to Saint John in the Revelations as the bride, the Lamb's wife, descending from heaven. Therefore we may now understand what Saint Paul meant in the allegory, by saying, "But Jerusalem which is *above* is free, and the mother of us all."—Gal. iv., 25 and 26.

But Jeremiah, speaking as from the Lord of the Old Covenant, says, "Which my covenant they (or the Jews) brake, although I was a husband unto them saith the Lord (Jehovah). But *this* shall be the covenant that I will make with the house of Israel; *after* those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be *their God*, and they shall be *my people*." And they

shall teach no more every man his neighbour, and every man his brother, saying, 'Know the Lord:' for they shall *all* know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Thus, when the Lord by his spiritual betrothal, with the new Jerusalem as his bride, became the husband or bridegroom of his church, he made her the mother of us all, and her children free in Gospel love. This Saint Paul also shews by the next quotation that follows from the Old Testament in the Covenant Allegory which we are now considering, which says (Gal. iv., 27 to 31), "For it is written, 'Rejoice thou barren that bearest not; break forth and cry thou that travailest not: for the desolate (by which Hagar must be signified, as she represented one of the Covenants) hath many more children than she which hath an husband.'" Sarah was certainly the legal wife of Abraham, therefore she was the mother, prophetically speaking, of the Hebrews or Jews, as the seed of Isaac, in whom God told Abraham his seed (as the father of the flesh or natural posterity) would be called. This was certainly fulfilled to them by their becoming a great nation, preserved too of the Lord (before the coming of Christ to be their Messiah) by fulfilling the promise of the atoning sacrifice made under the law, and shadowed forth, as we have seen, by the Levitical sacrifices. This was also shewn by Saint Paul, in his epistle to the Hebrews (x.), where he refers to the passage from Jeremiah before alluded to, and proved by Psalm xl., 3 to 15. "For the *law* having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered?" Which they did, as we have previously noticed, and which Daniel predicted long before that they would do about the time

of the coming of Jesus Christ upon the earth. Therefore Saint Paul wrote to the Hebrews or Jews, as the descendants of Abraham and the patriarchs, "For the law having a shadow of good things to *come*, and not the very image of the things, can never with those sacrifices which they offered year by year *continually* make the comers thereunto perfect. For then would they not have *ceased* to be offered?—because that the worshippers once purged should have had no more conscience of sins. But in these sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore, when he (or Messiah) cometh into the world he saith, 'Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me).' Or in the law of the first Testament or Covenant, taught by the Lord to Moses from Mount Sinai, and prefigured, as he before shewed, by that law, as the shadow of good things to come in the Levitical sacrifices, wherein it was impossible for the blood of bulls and of goats to take away sin; therefore the Psalmist prophetically declared that sacrifices and meat offerings were not needed, but the Lord himself had prepared a body that would be accepted, saying, "Lo, I come to do thy will, O God." This Jesus said before his crucifixion (Matth. xxvi., 38 to 42), when passing through his agony in the garden of Gethsemane (Psalm xl., 3 to 8, with Heb. x., 1 to 18), for he cried, "My soul is exceeding sorrowful even unto death.' And he went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless, not as *I will* but as *thou wilt*.' * * * He went away again the second time, and prayed, saying, 'O my Father, if this cup may not pass away from me except

I drink it, *thy will* be done;” and he then fulfilled the prophecy. Now turn again to Hebrews x., 7: “Then said I, ‘Lo, I come (in the volume of the book it is written of me) to do thy will, O God.’ Above, when he said ‘Sacrifice, and offering, and burnt-offerings, and offerings for sin, thou wouldest not, neither hadst pleasure therein’ (which are offered by the law); then said he, ‘Lo, I come to do thy will, O God.’ He taketh away the first that he may establish the second (or Gospel plan). By the which *will* we are sanctified by the offering of the body of Jesus Christ *once* for *all*. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man, after he had offered one sacrifice for sins for ever, sat down at the right hand of God. From henceforth expecting till his enemies be made his footstool. For by one offering he hath *perfected* for ever them that are sanctified. Whereof the Holy Ghost (by the spirit of inspiration—saith, in the volume of the book that was written of him, or in the Old Testament or Bible covenant of the law, which was the shadow of good things to come in the Gospel covenant or promise of the New Testament) also is a witness to us (as Christians); for after that he had said before (in the Old Testament, by the prophet Jeremiah, xxxi., 31), ‘This is the covenant that I will make with them after those days,’ saith the Lord (Jehovah), ‘I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more.’ Now where remission of these is there is no more offering for sin.”

We were lately considering the Covenant Allegory (Gal. iv., 21 to 31), before we turned to Hebrews x., shewing how the law was the shadow of good things to come, and that the sacrifices there prefigured were the types of the one great atoning sacrifice that would be made by the promised Christ or Messiah for the

remission of sins; which was also foreshadowed or prefigured to Abraham on Mount Moriah, when the Lord first pointed out to him the ram caught in the thicket by the horns, that was to be offered instead of Isaac. It was afterwards on Mount Moriah that the first temple of Jerusalem, as the spiritual bride, was afterwards built by the Lord's appointment; and there too the sword of the destroying angel was stayed when he went forth to slay the people, when David sinned against the Lord in numbering them. The temple was in the New Testament figuratively called the Lamb's wife;* therefore if the posterity of Abraham were taken from other idolatrous nations to be preserved to the Lord in righteousness, who called himself a husband to them (Jer. xxxi., 31), then was that temple in which they were preserved the sign that God was faithful to the promise he gave to Abraham when he shewed him the slain lamb (or ram) of the sacrifice on Mount Moriah; and swore by himself that his seed should become as the stars of heaven and as the sand upon the sea shore for multitude; and in his seed *all* the families of the earth (not the Jews only) should be blessed: which passage we have before considered.

Thus, when the redeemed in righteousness were sincere worshippers of Messiah in his holy temple, as the spiritual bride of his own betrothal, they became the children of his adoption. In many passages of the Old Testament the Lord declares himself to be a father to Israel; and in others, that he is married to them. This confirms my ideas. It is declared also by Moses and the other prophets.—Deut. xxxii., 18, Numbers xi., 12, Jer. xxxi., 9, Isaiah i., 2 and 3, xlix., 15, lx., 6 to 13, lxiii., 13 and 14, lxii., 1 to 4, with Eph. v., 20 to 33, Jer. xxxi., 31, and Isaiah liv., 5. These and other passages will prove how the

* Answering to the sign then given to Abraham in the ram for the sacrifice.

Lord from the beginning spiritually allied himself to his temple or church, and adopted the redeemed in it as his children by grace unto salvation in the Messiah, who was to come to overthrow the idolatrous worship of the heathens. In Isaiah LIV., 5, the Lord declares that he is the maker and the husband of his people, and his name is the Lord of Hosts; not of one nation only, as the descendants of Abraham (or as the Jews from being selected as his peculiar people might be led to imagine), but *the Lord of Hosts*, for *the Lord of the whole earth* would he be called.

This brings me back to the part where we left off in the Covenant Allegory (Gal. iv., 25), which refers us to the beginning of this very chapter of Isaiah as a confirmation of its truth, saying, "For it is written, 'Rejoice thou barren that bearest not; break forth and cry thou that travailest not: for the desolate hath many more children than she which hath an husband.' Now we, brethren—(we must recollect that Saint Paul was himself a Jew, and descendant of Abraham in the flesh, therefore he says)—Now we, brethren, as Isaac was, are the children of promise (because by faith they were the Lord's, spiritually). But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." The next quotation will shew that this alluded to Ishmael being cast forth through the jealousy and instrumentality of Sarah. It says, "Nevertheless, what saith the Scripture, 'Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.'"—Gal. iv., with Gen. xxi., from 9 to 21.

Now let us see how this can prove that the *two* Covenant Promises were fulfilled; to Abraham, on the one hand, in his son Isaac, and to Hagar, on the other, in her son Ishmael. We have before seen how the Lord, by his angel, met Hagar at the fountain of water in the wilderness of Shur; and told her she

should bear a son, whom the Lord forenamed Ishmael (Gen. xvi., 6 to 16), promising, at the same time, himself to multiply his future seed exceedingly, and to make of him a great nation. We have also seen how when Abraham entreated the Lord for Ishmael before the birth of Isaac, he said, "As for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful, and multiply him exceedingly." And now let us follow out the promise in the passage referred to, as we have seen, by Saint Paul in the Covenant Allegory, which said, "Nevertheless, what saith the Scripture, 'Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman.'" The passage referred to relates to the weaning of Isaac, and what followed.—Gen. xxi., 8 to 21. It is written, "And the child grew, and was weaned. And Abraham made a great feast on the same day that Isaac was weaned. And Sarah saw the son of Hagar the Egyptian mocking. Wherefore she said unto Abraham, 'Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.' And the thing was very grievous in Abraham's sight, because of his son."

That Abraham, in the weakness of the natural man, should grieve over this seemingly arbitrary mandate of Sarah, we need not be surprized; for it was the second time that she had allowed jealousy to influence her to the supposed injury of Hagar, whom she first herself gave to Abraham to be his wife, and bear him the child or children which the Lord had promised to be his seed, when she herself had despaired of becoming a mother.—See Gen. xv., and xvi., 1 to 3. After which, the angel of the Lord himself had declared to Hagar herself, that the son she would bear would become the father of a great nation. Therefore, though Abraham was very grievous because of the command of Sarah to cast out Ishmael as his

first-born with his mother, the Lord gave him strength and support, for he had before declared to him, "As for Ishmael, *I have heard thee*. Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly." Therefore this was certainly one decided promise or covenant from the Lord to Abraham in his son Ishmael, ratified and confirmed, as we have seen, to Hagar herself at the fountain of Shur; and doubly ratified and confirmed afterwards to both Abraham and Hagar, as we shall soon perceive, after this mandate of Sarah's referred to by Saint Paul, which we have just read, "Cast out this bondwoman and her son."

We have seen from Genesis xxi., 9, the occasion of Hagar and Ishmael being cast out, and the sentence pronounced upon them by Sarah: "And the thing was very grievous in Abraham's sight because of his son." Then follows the consolation and double confirmation of God's promise in his *two* sons, which we must particularly note; and then we shall see why Saint Paul referred to this portion of Scripture in his allegory on the two covenants in the sons of Abraham. "And God said unto Abraham, 'Let it not be grievous in thy sight because of the lad and because of thy bondwoman. In all that Sarah hath said unto thee hearken unto her voice; for *in Isaac shall thy seed be called*.'" This was literally fulfilled in his after posterity by the Jewish nation: but then follows a second promise to Ishmael, in which the Lord takes upon himself the responsibility, saying, "And *also* of the son of the bondwoman will *I* (the Lord) make a nation, because he is *thy* seed." Saint Paul also, as we have before seen, in the Covenant Allegory, before referring to the passage just alluded to, calls our attention to Isaiah liv., 1 (see Gal. iv., 27), saying, "Sing (or rejoice) O barren, thou that didst not bear; break forth into singing and cry aloud thou that didst not travail with child: for more are the children of

the desolate than the children of the married wife, saith the Lord (Jehovah). Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and *thy seed shall inherit the GENTILES*, and make the desolate cities to be inhabited." The verse that then follows seems to be prophetically giving consolation to some one who has been deserted in her helplessness, after her children have been born, which the succeeding verses, duly considered, shews to be Hagar. "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth." As if, when taken in connection with Saint Paul quoting this chapter in the Covenant Allegory, referring to Hagar being cast out by Sarah, when the Lord himself took her up, and promised to make of Ishmael a great nation. This is more fully shewn in the verses that follow; for we see how he then spiritually adopted her seed, whom we have before seen by the second verse were to inherit the Gentiles, as the seed of Abraham in Isaac were to establish his promises to the Jews as his more immediate posterity. "For," the prophet says in the fourth verse, as from the Lord, "thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more." According to Jewish tradition, Abraham married Hagar after Sarah's death, and she and Keturah were the same persons (see Universal History). The next verse is the crowning promise as to her spiritual adoption by the Lord, for the fulfilment of the Covenant to her seed in the Gentile nations, as it is written, "*For thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God* (not of the Jews only, but) *of the whole earth shall he be called.*"

The next verse again appears to refer to the promise God made to Abraham, and Hagar when she was cast out by Sarah. It says, "For the Lord (Jehovah) hath called thee as a woman forsaken and grieved in spirit, and a wife of youth." For Hagar was the mother of Abraham's first-born; whom, before he was born, the Lord promised to protect and to multiply his race, and himself named him Ishmael, because he had seen her affliction. Therefore, after declaring that her seed should inherit the Gentiles, and that her maker was her husband, and the Holy One of Israel her Redeemer, who would be called the Lord of the whole earth, then he shews when he adopted her into the promise, by declaring, "For the Lord (Jehovah) hath called thee as a woman *forsaken* and grieved in spirit, and as a *wife* of youth when *thou wast refused* (which Hagar was afterwards by Sarah), saith thy God." Before Saint Paul shews this chapter as an explanation of one of the Covenant Promises, he says, "Jerusalem which is above is free, and the mother of us all." This prophecy is also shewn at the conclusion of the chapter, for it says, "For *all* thy children shall be taught of the Lord, and great shall be the peace of thy children." After the Lord had shewn how he took her up when she was cast out, forsaken, and grieved in spirit, he seems to account for the apparent slight put upon her posterity by the preference first given to the Jews, as the seed of Abraham in Isaac under the first promise, by saying, "For a small moment have I forsaken thee; but with great mercies will I gather thee:" and then goes on to shew that, as he swore by himself to Abraham on Mount Moriah, that in his seed all the families of the earth should be blessed in the Messiah, so had he likewise sworn by the waters of Noah, when he placed his covenant bow in the cloud, that he would not be wrath with her nor rebuke her.

Water was the Gentile sign in baptism; and thus,

in order to confirm and sanctify this promise, before Jesus Christ began his ministry he was himself baptized; which sacrament Saint Peter tells us was (I. Peter, III., 18 to 20), intended to shew in a figure the preservation of Noah and his family, and sanctify the promise to the spirits in prison (or under the bondage of sin), which the unredeemed Gentiles were before the coming of Christ to proclaim to them the glad tidings of Gospel salvation. Therefore, after he had accomplished the promise and submitted to the sacrifice, when he appeared to his disciples after his resurrection, his last command was (Matth. 28, 19 and 20), "Go ye therefore and teach *all* nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Thus was baptizing to the Gentiles the sign that the Lord was faithful to his promise; as circumcision and the Levitical sacrifices were also a sign that he remembered the oath he sware unto Abraham when he shewed him the ram for the sacrifice instead of Isaac on Mount Moriah, where the temple of Jerusalem was afterwards built.—II. Chron. III., 1. But before we proceed, we must prove this by Isaiah LIV., 9 and 10, the verses following those already quoted and commented upon, which say, "For this is as the waters of Noah unto *me*; for as I have sworn that the waters of Noah should no more go over the earth, so *have I sworn* that *I* would not be wrath with *thee*, nor rebuke *thee*.* For the mountains shall depart." All the Covenant Promises under the law were made upon the mountains, viz., Mount Ararat with Noah,

* It was in the wilderness of Beersheba that the Lord met Hagar and Ishmael, after Sarah cast them out, at a well of water, and preserved him in his natural life from dying of thirst by its miraculous discovery, when he said to Hagar, "Arise, lift up the lad in thy hand, for I, the Lord, will make of him a great nation." The word Beersheba signifies the well of the oath.

Mount Moriah with Abraham, and Mount Horeb or Sinai with Moses and the Israelites. Therefore, after shewing that the Lord was faithful to his oath, he says, "For the mountains shall depart (which the law made on Mount Sinai, and the covenant made with Noah, as the shadows of good things to come, did before the Gospel), and the hills be removed; but *my* kindness shall not depart from thee, neither shall *the Covenant* of my peace (which the Gospel came with Christ to proclaim upon earth, and good will towards men, Luke II., 7 to 14) be removed:" which promise still remains for all nations.

Surely, we can now understand what Saint Paul meant in his epistle to the Hebrews (VI., 11 to 20), when saying, "We desire that every one of you do shew the same diligence, in the full assurance of hope unto the end: that ye be not slothful, but followers of them *who through faith and patience* inherit the *promises*. For when God made promise to Abraham, as he could swear by no greater, he sware by himself (Gen. XXII., 10 to 18), saying, 'Surely, blessing I will bless thee, and multiplying I will multiply thee.' And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the *heirs of promise* the immutability of *his counsel*, confirmed it by AN OATH. That by two *immutable things* (or, as we have seen, the two Covenant Promises), in which it was impossible for God to lie, *we* might have a strong consolation, who have fled for refuge to lay hold upon the *hope* set before us (in those promises of Messiah). Which hope we (now) have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil"—where, in the temple, the mercy seat, with the *two* tables of the Covenant, were kept in the ark. Which ark might also be commemorative figuratively of what

Isaiah declared, that the oath that he sware unto Hagar was as the waters of Noah unto him. For Saint Paul in his Covenant Allegory says, Agar was as Mount Sinai in Arabia, from whence the law of the first Testament was given to Moses. Let us now try to understand this last passage. Sinai was situated in the wilderness of Arabia, whither Hagar fled when Sarah reproached her and cast her out. It was in the wilderness of Shur that the angel appeared to her and told her she should bear a son, whom the Lord would multiply and bless in his future posterity, and bade her return to the home she was abandoning. It was in the wilderness of Shur where the Israelites encamped first after their safe deliverance from Pharoah and his host, when they were drowned in the Red Sea (Exodus xv., 22); where also the *bitter waters* were made *sweet* to the children of Israel, and the Lord proved them. The sweetening of the bitter waters in that place where he by his angel appeared first to Hagar at a fountain of water and blessed her, might have been an earnest to the Israelites, who when they came out of Egypt were a *mixed multitude*; consequently, as Hagar was an Egyptian, and after the Lord had preserved the life of Ishmael in the wilderness or desert by shewing her a *well of water*, all alike emblematical of God's oath spoken of by Isaiah, comparing it with the covenant he made when he sware by the waters of Noah. Thus the turning the bitter waters sweet in the wilderness of Shur might have been symbolical to the Israelites that the Lord would be faithful alike to Hagar and Abraham. Before Moses was called to be the law-giver, he met his *wife* Zipporah at a *well of water*, near Mount Horeb, and watered her flocks, when we learn that she was a daughter of the house of the other Covenant nation by Esau the first-born of Isaac, to whose mother Rebecca, as the wife of Isaac, the Lord said before the children were born, "*Two na-*

tions are in thy womb, and *two* manner of people shall be separated from thee: the one nation shall be stronger than the other, and the elder shall serve the younger.”—Gen. xxv., 23. Thus Esau as well as Jacob was by the Lord’s appointment to represent one of the Covenant nations; in the promise of which, as we have seen, the Lord had blessed Abraham, though he said to him when the bondwoman was cast out, “In Isaac shall *thy* seed be called;” and the *two* sons of Isaac after him were then to embody both promises. This was why it grieved him when Esau took the daughters of Canaan to wife. But Isaac when dying blessed both his sons, through (as it was predicted) their mother Rebecca’s contrivance, and Jacob received the first blessing (Gen. xxvii., 9); still, Esau was also blessed, and it was declared that when he should have the dominion he should break the yoke from off his neck. This had its natural fulfilment; but as the law was the shadow of good things to come in the Gospel, so it had also its figurative meaning with regard to Messiah’s seed, which would ultimately be crowned in the Gentile promise and fulfilment to the posterity of Hagar and Ishmael, in the descendants of the female line; thus continuing the promise made to Hagar herself, for the sake of that prophecy, from the beginning, which declared (Gen. iii., 15 to 19) that the seed of the woman would bruise the serpent’s head. Hagar, as the betrothed of the Lord, was the first emblem in the covenant dispensation of that spiritual church or temple which Messiah has adopted as his bride.

Thus, we read that when Esau had received the blessing of his father Isaac in the nation he was to represent, that he went and took to wife Mahaleth, *the daughter of Ishmael, Abraham’s son*, (Genesis xxviii., 9) *before* Jacob started to Padan-aram, also for a *wife*, when the Lord appeared to him at Luz, or Bethel, and confirmed the promise he himself

had made to Abraham and Isaac.—Genesis xxviii., 9 to 22.

It was a daughter descended from this marriage, by Reuel the first-born of Esau and Ishmael's daughter (Gen. xxxvi., 3, 10, and 17) also that Moses married when he took Zipporah to wife, as we have seen, before the Lord called him from the foot of Mount Horeb or Sinai to be the lawgiver of his people Israel.—See Exodus ii., 18 to 22, and following chapters.

Thus were Ishmael and Esau blessed, through the Covenant Promise given by the Lord to Hagar, in the female branches of their house, who were to perpetuate the promise made to Eve respecting the seed of the woman, as the chosen mothers in Israel; and so was the fulfilment of the promise in Hagar compared by Saint Paul to Mount Sinai, or Horeb, in Arabia, at the foot of which *mountain* Moses met Zipporah his wife, and the descendant of Reuel, the son of Esau and Ishmael's daughter; after which the Lord called to him out of the *burning bush* to deliver his brethren from that Egyptian bondage which the Lord had told Abraham would befall his promised seed, when first he made his Covenant with him.—Genesis xv., 16 to 18. When the Lord called to Moses, and sent him forth for the deliverance of his brethren from bondage, at the foot of Mount Horeb, he told him that the *sign* he would give him that he was the God of Abraham, Isaac, and Jacob, would be that they should worship God on that mountain (Exodus iii., 11 to 15); which was afterwards fulfilled at the giving of the law by the Lord to Moses from Mount Sinai, or Horeb, and establishing from thence the wilderness church, to which Hagar was compared by Saint Paul.—Galatians iv., from 21. This giving of the law was the foundation of the worship in the temple of Jerusalem, the spiritual bride of the Lord's adoption, which we are told in answered in the Covenant fulfilment to Mount Sinai Arabia.—Gal. iv., 24.

Thus did Moses, by marrying a daughter of Ishmael's house (before he became the servant of the Lord for establishing his wilderness church), fulfil the promise in a natural sense in the one Covenant for Hagar; while the Lord himself fulfilled the other promise to Abraham in Isaac in a spiritual sense, by causing David to prepare for and Solomon to build the first temple for his spiritually-adopted bride on Mount Moriah, where he gave that promise to Abraham which he confirmed by an oath, and because he could swear by no greater he swore by himself.

But there were yet further proofs that he fulfilled his promise to Hagar, which we must see, while we better understand the allegory of Saint Paul.

I have previously shewn that it was by the fountain at Shur in the wilderness that the Lord first appeared to Hagar by his angel, and adopted her into the Covenant Promise through the birth of her son Ishmael (Gen. xvi.); and I have also shewn that it was in the wilderness of Shur that the Israelites encamped after their deliverance from Egyptian bondage by his chosen servant Moses, and Aaron in the priesthood—whose wife also perpetuated the promise in the female line to the House of *Judah* (Gen. xlix., 10, Exodus vi., 23); for she was the daughter of Amminadab, the father of Naashon, through whose line David's genealogy was traced, and Jesus Christ ultimately came.—Matth. i., 4 to 6, and Luke iii., 33. In the wilderness of Shur the Israelites first encamped after they crossed the Red Sea (Exodus xv., 22), and it was here also that the Lord proved them at the waters of strife.—Exodus xv., 25, and Psalm lxxxvi., 8. There too he fed them with manna, a pot of which was ever afterwards preserved in the ark of the covenant by the command of the Lord, as figurative of that spiritual bread that their Messiah would afterwards become to them by his sacrifice and resurrection for their sakes (Exodus xvi., with John vi., 29 to 50),

and which Jesus declared was fulfilled in himself; for as the manna fed and sustained their natural bodies in the wilderness, so he, as the spiritual fulfilment of the promise, became to them the bread of life for the nourishing and refreshing of their souls; and as the bitter waters were made sweet at Marah, so the water that *he* would give them would be in them as a *well of water* springing up unto *everlasting life*.—John iv., 13 and 14. For he also says, “If any man thirst, let him come unto me and drink: he that *believeth* on me (as the Scripture hath said, or as the prophecies of the Old Testament or Covenant hath foretold) out of his belly shall flow rivers of living water. But this spake he (figuratively) of *the Spirit* (which they that believed in God should receive), for the Holy Ghost was not yet given, because that Jesus was not yet glorified.” Thus was water, as we have before seen, the sign of the Lord’s spiritual promise and adoption to the posterity of Hagar and Ishmael, which was first made at a *fountain of water at Shur*, and declared by Isaiah (LIV., 9) to be figurative of the oath the Lord sware unto her, which was as the waters of Noah unto him.* That Hagar was also the figurative emblem of Messiah’s future spiritual temple, as his adopted bride, we have now seen; and as the giving of the law from Mount Sinai in the wilderness, where the promise was first made to her in Ishmael, was the forerunner of the future temple of Jerusalem on Mount Moriah, where the promise was also given to Abraham in Isaac, so we may now understand what the apostle meant when he said, “For this Agar is as Mount Sinai in Arabia, which gendereth to bondage; which now is (or was then in the apostle’s times, before the spread of the Gospel of the New Covenant), and is in bondage with her children (the unconverted Jews), which answereth to Jerusalem (or the temple

* When he met her again at Beersheba; which word signifies “The well of the oath.”—See Gen. xxi.

of Jerusalem as it then stood). But Jerusalem which is above is free (or the spiritual Jerusalem, the bride, the Lamb's wife), and the mother of us all."

That water was the sign of this promise figuratively and spiritually was shewn to Saint John in his vision of the New Jerusalem. For when he saw it (Rev. **xxi.**) he that shewed it to him said, "I am Alpha and Omega, the beginning and the ending (the promise and the fulfilment); and I will give unto him that is athirst of the water of the fountain of life freely"—As the fountain in the wilderness of Shur was the fountain of life in the promise to her seed in Ishmael to Hagar, as his name was to signify, "The Lord had seen her affliction." The angel said (Rev. **xxi.** 6 and 7), "He that overcometh shall inherit all things; and I will be his God and he shall be **MY SON.**" Thus was the spiritual adoption also testified to before Saint John saw the heavenly Jerusalem descending as the bride, the lamb's wife; for the ram or lamb of Abraham's sacrifice on Mount Moriah was the type of Messiah's after great and redeeming sacrifice for the sins of the world, as the temple was also of the home of their salvation and redemption in righteousness. Therefore, when the Lord shewed Jeremiah the second promise of the **BRANCH** to the houses of Israel and Judah, he said, "And *she* shall be called, 'The Lord our Righteousness,'" (Jer. **LIII.**, 15 and 16) using the feminine promise. And when Saint John had seen the heavenly bride, and was shewn the consummation of all things, *water* was again made the figurative emblem. And he heard "the Spirit and the Bride say, 'Come;' and let him that heareth say, 'Come;' and let him that is athirst say, 'Come;' and let him *drink of the water of life freely.*"—Rev. **xxii.**, 17. Having proved thus far, let us again turn to the Covenant Allegory, and see why Saint Paul refers to Genesis **xxi.**, saying, "Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

After Sarah had pronounced her mandate, we read (Gen. xxi., 11), "And the thing was very grievous in Abraham's sight, because of his son. And God said unto Abraham, 'Let it not be grievous in thy sight because of the lad, and because of thy bondwoman. In all that Sarai hath said unto thee hearken unto her voice, for in Isaac shall thy seed be called. And also of the son of the bondwoman will I (the Lord) make a nation, because he is thy seed.'" Here, as we have before endeavoured to prove, were *two* distinct promises.

"And Abraham rose up early in the morning, and took bread, and a bottle of *water*, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away." This was to sustain their natural wants, and also to shew (figuratively) that he confided them to the Almighty care. Water, as we have seen, was the sign given by the Lord himself to Hagar, that he would be faithful to his promise before her child was born, and to him was as the oath which he swore by the waters of Noah; and *bread* was one of the signs shewn by Melchisedec to Abraham, when he met him as the priest of the Most High God and blessed him, before the Lord himself appeared to him and made his Covenant with him for his future temporal and spiritual seed in Messiah's kingdom.—Gen. xiv., 18 and 19, and xv.

We have seen how Christ acknowledged to the meaning of the manna supplied to the children of Israel so miraculously in the wilderness of Shur, a pot of which was kept ever after on the mercy seat of the altar in the ark of the covenant, referred to also by Saint Paul in Hebrews ix., 1 to 4. But Christ, after referring to the time when the fathers of the Jews of his day did eat manna in the wilderness, says (John vi., 49 to 68), "Your fathers did eat manna in the wilderness and are dead (47). Verily, verily, I say unto you, he that believeth on me hath everlasting

life. I am that bread of life. This is that bread which cometh down from heaven, that a man may eat thereof and not die. I *am* the living bread which came down from heaven : if any man eat of this bread he shall live for ever : and the bread that I will give is my flesh, which I will give for the *life* of the *world*. The Jews therefore strove amongst themselves, saying, 'How can this man give us his flesh to eat?' Then Jesus saith unto them 'Verily, verily, I say unto you, except ye (spiritually, by faith in the promises) eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him.'" Or he then becomes mystically incorporated into the membership of his mystical body, the church, which the wine of the sacrament afterwards symbolized as the fruit of that true vine which Jesus also declared himself to be (metaphorically speaking), and his disciples the branches, under the New Covenant dispensation (John xv., 1 to 17); where he *again* shews his disciples the future sacrifice he is about to make of himself, by saying (13 and 14), "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you."

Under the Old Covenant, Isaiah, speaking of the song of his vineyard which the Lord sings to his beloved, or spiritual bride (Isaiah v., 1 to 7), says, "For the vineyard of *the Lord of Hosts* is the house of Israel, and the men of Judah *his pleasant plant*." This was why Jesus, on the night that he was betrayed, before his expiatory sacrifice, instituted the sacrament of the Lord's Supper, to be observed faithfully, as an institution of his New Covenant church, till his coming again; as a substitute for those figures

or shadows of good things to come, observed by the Jews under the law of Moses, which was then about to pass away, after he had *first* partaken with his disciples of the Paschal lamb; which was sacrificed at the feast of the passover by the institution and command of Jehovah himself, to commemorate the deliverance of the Israelites from that temporal Egyptian bondage which it was predicted to Abraham that his seed would undergo, when the Lord first made his covenant with him with sacrifice (Gen. xv.), and that too after Melchisedec had first appeared to him, with the *same* symbolical emblems of *bread* and *wine*, and blessed him, as the priest of the Most High God. That the Paschal lamb was instituted as a future memorial of Messiah's sacrifice, and fulfilled by Christ's atonement, Saint Paul also confirms, by saying, "Christ *our* passover is sacrificed for us, therefore let us keep the feast. Not with the old leaven, nor with the leaven of malice and wickedness, but with the *unleavened bread* (for the body of the Gospel church was then only begun to be formed) of sincerity and truth;" for Jeremiah had foretold that with the New Covenant made after those days the Lord would put his laws in their hearts and write them on their minds.—Jer. xxxi., 31 to 36.

Therefore Jesus,* on the night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave unto them, saying, "This is my body which is given for you. This do in remembrance of ME. Likewise also the cup after supper, saying, 'This cup is the New Testament (or Covenant) in my blood (or the symbolical emblem of my blood-shedding for my church and people, my spiritual vine).'"—Luke xxii., 14 to 20, Matth. xxvi., 28 to 29. Here it is written, "For this is my blood of *the New Testament*

* Jesus chose the time of the passover to fulfil the type shewn under the law by the Paschal Lamb for his own expiatory sacrifice.

(or Covenant), which is shed for *many for the remission of sins.*" Here he adds, "But I say unto you, I will not henceforth drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." For he knew that, by his death and resurrection for the remission of sin, he was about to establish a new and spiritual kingdom for his redeemed, by the Gospel Covenant of grace.

Thus, as there were *many* figurative representations under the law, so there were only *two* new ordinances instituted under the Gospel to commemorate their fulfilment, which were Baptism and the Lord's Supper. Baptism, as we have before seen, by the mystical figure of water, was as a sign of regeneration by the power of the Spirit (or Holy Ghost), which was to shew the significant meaning of the prophet Isaiah (LIV., 1 to 9), before considered, compared with I, Peter, III., 18 to 22, and to confirm the same to future ages; and was a sign of the Lord's fidelity to the oath that he swore unto Hagar and Abraham in their son Ishmael, that he would be a spiritual father to him in her seed for the future conversion of the Gentiles by the Gospel light, in the adoption of the church of the redeemed as the Messiah's bride. The bread and wine at the Lord's Supper were also intended to shew the fulfilment of the promise to Abraham himself in Isaac in the other Covenant, prefigured by Melchisedec when he *blessed* him, as the *priest of the Most High God* (Gen. XIV. and XV.), *before* the sacrifices commanded by God to Abraham were instituted for the Covenant sign; and the burning lamp and smoking furnace were symbolical of the future light of revelation and fire of religious zeal which the lamp of revelation would bestow upon the benighted world, when the Lord of the sacrifice would make known in his word of truth (the Bible), by his *two* Testaments or Covenants of glory (Gen. XV., 17), which would become his *two witnesses* of power

to Jews, Gentiles, and all the world, as we shall hereafter prove.

Before doing so, let us finish connecting Galatians iv., 36, with Genesis xxi., 9 to 21, and then we will proceed with our proposed explanation of the Two Witnesses.—Rev. xi. We will now return to where we left off before we endeavoured to explain the meaning of the *two* sacraments now observed in the Christian church as the signs of fulfilment for the Covenant Promises in Noah and Abraham.—Genesis xxi., 14. “And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba.” The word Beersheba signifies, *The well of the oath*. This appears to confirm what Isaiah says of the oath of God which he swore by the waters of Noah (LIV., 9): and here, as we shall presently see, that oath was again confirmed which he swore by the angel at the fountain of water in the wilderness of Shur, before Ishmael was born. “And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went and sat her down over against him a good way off, as it were a bowshot; for she said, ‘Let me not see the death of the child.’ And she sat over against him, and lift up her voice and wept.” Now this severe trial of the faith of Hagar, though it appears hitherto to be lost sight of by Bible commentators in its full extent, was as great and poignant on her part, with regard to the promise in her son Ishmael from the Lord of making him a great nation, as that on the part of Abraham when he was commanded to offer up Isaac; for if the natural lives of the children were to be taken from them before they became parents how could either of them become the fathers of those nations? They were both tried by the very signs that were given them to confirm those

promises to the eye of faith. To Hagar the Lord appeared at a fountain of water, Beer-lahai-roi, which signified, "Thou Lord seest me," because, she said, that the Lord had seen her affliction (Gen. xvi., 15 and 16); and now that the promise then made had been fulfilled and her child was born, and grown up to coming manhood, she found herself an outcast from the home of his father, because a second child was born unto him by her who first gave her to him to wife, that she might become the mother of that very child who now appeared to be dying before her. And in him all her promised hope of future increase and happiness would be lost. It was then she said, "Let me not see the child die. And she sat over against him, and lift up her voice and wept."

Abraham was shewn the sacrifice of animals as his sign (Gen. xv.), and his trial of faith was the commanded sacrifice of Isaac as a burnt-offering by fire.—Gen. xv. and Gen. xxii. The following chapter to that which shews also the trial of the faith of Hagar, describes it; but as the Lord prepared a substitute for Abraham to be offered instead of Isaac, in the ram caught in the thicket by his horns—figurative of him who as the Lamb of God would become our great atoning sacrifice—so he also prepared a preservative for the life of Ishmael, and confirmed (to her) by the same sign of water the promise he before made. . He also did the same to Abraham when he swore by himself, in the promise of Christ or Messiah, in whom *all* the families of the earth would be blessed.—Genesis xxii. Thus, I think, it is now very clear what were the *two* immutable things confirmed by the oath of God to the heirs of promise in the seed of Abraham, in which it was impossible for God to lie, spoken of by Saint Paul (Heb. vi., 10 to 20), which entereth into that which is within the veil, where was the mercy seat with the ark of the covenant therein—the one in Ishmael, the other in Isaac. To return to

Genesis xxi., 17: "And God heard the voice of the lad: and the angel of God called to Hagar out of heaven, and said unto her, 'What aileth thee Hagar? Fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for *I* (the Lord) will make him *a great nation*.'" Here was to her the second confirmation of the promise from the Lord himself, which seems hitherto to have been viewed only in its natural or temporal point of view; but I think it will now be seen that it had also its spiritual meaning as to the future Messiah, and that as Isaac in the natural man was a type of Messiah himself under the First Covenant, so Hagar also in a natural sense carried out the first promise made respecting Messiah to Eve as the mother of us all, to be preserved till the coming of Christ himself to adopt the Gospel church, by his Second Covenant, for his spiritual bride, that *all* her children redeemed in righteousness might through that mystical spiritual union become also the children of the Lord's adoption in the kingdom that he has prepared for them that love him as their Father who is in heaven, which he himself taught them to call him in the only prayer he composed for them and left behind him in his word (Matth. vi., 7 to 13), in that sermon on the mount which he gave as a new code of laws for his Gospel ministry, to be added to the ten commandments first written on the two tables of stone delivered from Mount Sinai to Moses, and kept for safety in the ark of the First Covenant on the mercy-seat within the veil of the temple, which was rent in twain at his crucifixion.—Mark xv., 37 and 38.

After the confirmation of the promise a second time to Hagar in the wilderness of Beersheba (or by the well of the oath), which we can now understand to be the Covenant oath God made with Noah, typified by water as the sign, we read, after her faith (like Abraham's) had been thus tried and proved, "And

God opened her eyes, and she saw A WELL OF WATER; and she went and filled the bottle with water, and gave the lad to drink." Thus was *water* salvation to the natural life of Ishmael to become the father of the promised seed, as the ram of the sacrifice was to Isaac for the same purpose.

After that we read, "*God was with the lad*, and he grew, and dwelt in the wilderness, and became an archer." It was in the same wilderness where the Covenant of the law was afterwards established from Mount Horeb or Sinai, and where Moses afterwards married Zipporah, the female descendant of Ishmael's daughter and Esau the first-born of Isaac; while Moses himself was a descendant of Jacob, his other son. Thus did they, by this marriage, represent the *two* covenant nations promised by the Lord to their mother Rebecca before her sons were born.—Genesis xxv., 23.

It is then written of Ishmael (Gen xxi., 21), "And he dwelt in the wilderness of Paran; and his mother took him a wife out of the land of Egypt." This also accounts for the blessing of the Lord upon Joseph in that land before Moses was called to be the lawgiver, and the words he made use of to his brethren when he disclosed to them who he was can be thus accounted for: "God sent me before you to *preserve you a posterity upon the earth, and to save your lives by a great deliverance.*"—Genesis xlv., 5 to 7. "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither; for God sent me before you to preserve life." Joseph, when sold by his brethren, was sold to the Ishmaelites, or the children of Hagar's posterity (Gen. xxvii., 25 and 28), and he too married a daughter of that house. Thus, by Ishmael's daughter was the posterity preserved that he declared to his brethren God had sent him into Egypt for. As future *mothers* in Israel they kept alive the other promise to Ishmael and Esau of one

nation. We read that God was with the lad, and he promised to make him a great nation, and he dwelt in the *wilderness of Paran*. We have seen how Hagar preserved her Egyptian lineage in the wife she chose for Ishmael, and how Esau, the descendant of Isaac, married the daughter of his house. Let us now finish by shewing how Hagar could be compared by Saint Paul to Mount Sinai in Arabia, from whence the Covenant of the law was given by the Lord to Moses. *All* the promises made by the Lord to Hagar were, as we have seen, made in the wilderness; and the covenant of the law, as the shadow or figure of the Gospel promise, was also made and established with Moses in the same wilderness. It is not now for us to point out the spot; where that was is best known to the Lord: and it might also have been by Mount Sinai that he met Hagar, perhaps by the same well that Moses first met Zipporah and watered her flocks, before she became his wife. We have also seen how that the first place where the Israelites encamped after the overthrow of the Egyptians in the Red Sea, and the triumphant song of Miriam the sister of Moses, was in the wilderness of Shur (Exodus xv.), where the angel first appeared to Hagar, and comforted her in the prospect of becoming the mother of Ishmael and a great nation whom the Lord would bless, at a fountain of water, therefore she called the place Beer-lahai-roi, because the Lord had seen her affliction.—Gen. xviii. It was there also that Isaac first met Rebecca his wife (Gen. xxiv., 61 to 66), and the future mother of the *two covenant nations* (Gen. xxv., 23); *one* of which was afterwards represented by Esau, who after he had received the blessing of his father Isaac (Gen. xxvii), married Ishmael's daughter Mahaleth or Bath-hemeth (Gen. xxviii. and xxxvi., 3 and 4); from which marriage sprung Zipporah, the wife of Moses, as we have before shewn, to whom he was married before the Lord called him to be the

future lawgiver of his people Israel; and he, too, first met her at *a well of water* and watered her flocks. Exodus II. It was near to the mountain of promise (Exodus III., 11 and 12, and Exodus XX.) that Jethro the father-in-law of Moses came out again to meet Moses and the Israelites on their deliverance from bondage, and brought his wife and son to him, remaining himself with him while the law was delivered from Mount Sinai, and we have questioned his being the same with Job.

After the Lord made the Second Covenant Promise to Hagar in the wilderness of Beersheba, by the "well of the oath," which the word signifies, when she with Ishmael were cast out by the jealousy of Sarah from the house of Abraham (Genesis XXI., 9 to 21), we read that he dwelt in the wilderness of Paran. And it was from Paran that the Lord afterwards commanded Moses to send out twelve men, the heads of every tribe, to spy out Canaan as the land of future Covenant Promise to Abraham (Gen. xv.), and to his seed after him, where also the temple of Jerusalem was afterwards built on Mount Moriah.—II. Chron., III., 1, with Numb. XII., 16, and XIII., 1 to 3. Therefore was it from the very country where Ishmael dwelt after the Lord had blessed him in the promise of his own chosen nation, Paran, after he became a husband and in all probability a father, that the Lord sent forth the heads of the house of Israel to spy out the land of Canaan, that he had also promised to Abraham in his son Isaac; for we must not lose sight of the words of promise when the Lord first made his covenant with Abraham (Gen. xv. 18): "In the same day the Lord (Jehovah) made a covenant with Abraham, saying, 'Unto thy seed have I given this land (or Canaan), from the river of Egypt (on which the life of Moses was preserved in the little ark of bulrushes, to be the deliverer and lawgiver of his chosen people) to the great river, the river Euphrates (near

Babylon).’” Which at the time of the marriage of Esther with Ahasuerus extended in its possessions over one hundred and twenty-seven provinces. She again, being raised up by the Lord, in the female line united by marriage the house of Ishmael with that of Israel; for she was of the family of Saul, the first king of Israel, before David was called, being of the house of Kish his father.—Esther ii., 15.

Ahasuerus, we are told, reigned over Ethiopia even unto India (Esther i., 1), and it was through Esther’s marriage with him that not only the Jews were preserved from the malignity of Haman, but also that the second temple at Jerusalem was built, which was standing when Saint Paul wrote his Covenant Allegory, saying, “And this Agar is as Mount Sinai in Arabia, which answereth to Jerusalem that now is, and is in bondage with her children.” Ahasuerus we read reigned over the provinces from India to Ethiopia, and before the Lord sent out the heads of the tribes of Israel to spy out the land of Canaan from Paran in the wilderness, where Ishmael first dwelt when he became a husband and father of the promised seed, he, the Lord, testified to his approbation of Zipporah, the daughter of Reuel’s line, the son of Ishmael’s daughter—for her father Jethro is also called Hobab, the son of Raguel, which must be another word for Reuel (Numb. x. 29),—by His coming down in the *cloud* (which, with the bow, was the sign of Noah’s promise) which stood at the *door* of the tabernacle of the wilderness church, and himself calling to Aaron and Miriam, the former of whom was the first high-priest of the law, and the latter is also called a prophetess (Exodus xv., 10), the brother and sister of Moses, and condemning them to disgrace and punishment; the latter was even afflicted with leprosy white as snow, and shut out of the camp seven days, for reproaching Moses their brother with regard to the *Ethiopian woman he had married*; after that, we read

the Israelites encamped in the Wilderness of Paran, from whither the Elders (see Numb. xxii.) were sent to spy the land.

Having thus far endeavoured to shew by some of the connecting points between the Old and New Testaments, how from the first there were *two* distinct Covenants or promises made by the Lord Jehovah to Abraham in his seed for the coming of Messiah, to redeem not only his race, or the Jews, as his own chosen and peculiar people under the First Testament, but also the Gentiles by their conversion in righteousness under the Second, let us endeavour to meet the proposition I have made of proving the theory of the Two Witnesses from the eleventh chapter of Revelations; and I think if these previous elucidations are borne in mind, and the connection of Scripture metaphor kept in view, as we proceed to compare one passage and chapter with another, we shall not be disappointed in the research; and may he for whose glory I have striven bless my work of love.—AMEN.

CHAPTER II.

THE TWO WITNESSES (REV. 11) SHEWN IN CONNECTION
WITH ZECH. IV., ROM. 11, ETC.

IF we now turn to Revelations XI., 1, we shall find it to begin by the measurement of the *Temple* and the *Court* without, which was to be given to the Gentiles, as the temple had been previously to the Jews. All this must not be lost sight of, as it shews in the very onset that there were to be two points under consideration in connection with the religious worship both of Jews and Gentiles; for the temple was to be measured by the angel with *those* that worshipped therein. In every thing as we go on we must not lose sight of what I have before sought to convey, viz., that from the first there were two distinct promises made, and two separate nations destined at an after period to fulfil them. And if, then, fulfilment was to be made, and the word of God to be proved immutable in those promises, which he had sworn by himself, because he could swear by no greater, to Abraham to ratify, was it not more than likely that for the future vindication of his truth he would not leave himself without his own appointed witnesses? And if the Bible has been preserved through so many ages to shew those witnesses to the redeemed hereafter! and if those witnesses are indeed both the Jews and Gentiles! let us then endeavour patiently by the blessing of God to investigate in humble faith this holy

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mystery for the comfort and rejoicing of our souls; while to the Lord be the glory, the praise, and the dominion, for ever and ever.—AMEN.

We must try to bear in memory as we proceed the *words of Scripture* both in their plain and figurative language, and to connect also the passages under investigation with their referring passages, as I shall open them to your notice, both in the Old and New Testaments, thus leaving them by comparison to exemplify themselves. By this means I think they will be made to speak for themselves, and become both clear and manifest, not only to the Christian Gentiles, but also to the Jews themselves, as the descendants of Abraham and also the depositaries of the records of the Old Testament (as the First Covenant of the Lord Jehovah) by which alone the truths of the New Testament, or Second Covenant, can be made clear to both.

“And there was given me a reed like unto a rod; and the angel stood, saying, ‘Rise, measure the temple of God, and the altar, and them that worship therein.’”

By this, no other than the temple of Jerusalem as it then stood, could have been intended, and those that worshipped therein were the Jewish people, as the descendants of Abraham and completion of the prophetic promises: and thus it was evident that what was then about figuratively to be made known to John was concerning them; for the temple was their sanctuary where the Lord had promised them to dwell for ever; the altar was the place where the priest's atonements had been made for them; and those that worshipped therein were his chosen people, thus sanctified and made holy to himself. On the altar, too, or mercy-seat, the ark of the Covenant was kept.

First, then, the temple itself, as the sanctuary of the Most High, was to be considered.

Secondly, the altar, or place appointed for the

holiest rites to be solemnized, where the ark of the Covenant was preserved as a perpetual memorial of his promise and his love—for it was kept on the mercy-seat of his own planning and directing to his lawgiver Moses—which he consecrated by his presence, and where he himself held communion with the high-priest in the Holy of Holies, by means of the Urim and Thummin.

Thirdly, he was to measure or number the extent of them that worshipped therein, or the children of Israel redeemed in righteousness; through the blessings of that Covenant which the ark was designed to be a witness of under the law (by being placed upon the mercy-seat of the altar in the wilderness church) taught from Mount Sinai by the Lord to Moses, which Saint Paul, as we have seen, compared to Hagar; and the temple of Jerusalem built by the command of the Lord, to David respecting Solomon his son on Mount Moriah, where the Lord first appeared to Abraham and swore by himself to bless all the families of the earth in his seed through Messiah, and substituted the ram for sacrifice in lieu of Isaac, when Abraham called the place Jehovah-jireth, saying, "In the Mount of the Lord it shall be seen," (Gen. xxii.) which it afterwards was, when the Lord appeared *himself* on Mount Sinai to deliver the commandments of the law, and also by fire answered to in his spiritual presence, when the temple was built on Mount Moriah and the ark of the Covenant was placed upon the altar, while the building itself was dedicated to his worship, when the prayer of Solomon was offered for his people. The altar too was dedicated for sacrifices and other holy purposes—institutions, as we have seen, designed by the Lord to prefigure the coming of Messiah, the great expiatory sacrifice for the world's redemption.

Thus was Jacob's prophecy to Judah fulfilled, for the lawgiver, which was represented by the institu-

tions from Mount Sinai, and the sceptre which was carried in David's line from the building of the temple, did not depart from Judah before Christ as Messiah came himself to form his spiritual temple, and do away with the figurative emblems instituted under the law. Thus was spiritually the law given from Sinai the fulfilment of one promise to Judah, and the building of the temple of Solomon the fulfilment of the other prophecy which was metaphorically called the sceptre. So, as David wrote at the time the temple was built, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."—Psalm XLV., 6 and 7. This Psalm is acknowledged to refer to the temple, and confirms the idea that the word sceptre in the prophecy of Jacob to Judah (Genesis XLIX., 10) prophetically meant the spiritual rule in righteousness of the Lord over his people, whom the Israelites as a kingdom represented. If it had only been a temporal kingdom then signified, why would the Lord have been so displeased with them in after ages when they first wanted to be like the idolatrous and neighbouring nations in wishing to have a king to rule over them? For the Lord said unto Samuel when he felt grieved at their asking for a king, "Hearken unto the voice of the people in all that they say unto thee, for they have not rejected *thee*, but they have rejected *me*, that *I* should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them (which Samuel did in the verses that follow)."—I. Sam., VIII., from 6. Thus

was the sceptre promised in Judah, as David in the forty-fifth Psalm acknowledges to the sceptre of righteousness in the Lord's kingdom, and *that* was to be a right sceptre. This was commented upon by Saint Paul in the first chapter of his epistle to the Hebrews. But when the Lord granted the wishes of the Jews, and allowed them to have a temporal king, still he preserved the spirituality of his own prophetic promise or word, and with the establishment of a temporal kingdom for the posterity of Judah—as Israel (or Jacob) had predicted the sceptre was not to depart from thence before Messiah came—he also provided for the furtherance of his own, by commanding David to prepare for the building him a house, that he might set his name there for ever.—II. Sam., vii. It was this *Temple* or house that the Lord had sanctified to David in the peace of his kingdom for his temporal posterity, that the angel with the rod in his hand John saw was about to measure, with the *altar* and *those* that worshipped therein, or those who were ruled by the sceptre of his righteousness and served him in spirit and in truth, that his throne might endure for ever and ever, and the sceptre of his kingdom prove a right sceptre.—Psalm xlv., 6 and 7.

Having seen thus the meaning intended to be conveyed by the first verse of the chapter (Rev. xi.), let us now proceed with a further examination.

The rod or reed was given to John to measure the temple, or sacred place dedicated to God by his own appointment to David and his son Solomon, by whom it was first built, and at its dedication hallowed by the mystical presence and confirmation of Jehovah himself. The temple was the confirmation, too, of God's Covenant Promise to Abraham in his son Isaac on Mount Moriah, which after the faith of Abraham had been tried was counted to him for righteousness—the Lord Jehovah having commanded him to sacrifice Isaac as the son of promise to his old age, and upon

his acting in obedience to that command shewed him the ram caught in the thicket by his horns, who was to be offered up in lieu of Isaac as a type and figure of *Him* who as Messiah would afterwards redeem his seed from the punishment of the curse entailed by our first parents upon their offspring through their disobedience, and who was also shewn figuratively to John in the Revelations as the *Lamb* slain from the beginning of the world. It was then the Lord gave his solemn Covenant Promise to Abraham, which he confirmed with an oath, saying, "By myself have I sworn, that because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea shore." This was, as we have seen, the Lord's promise to Abraham for his own natural seed, or, as Saint Paul afterwards designates it, for "the children of the flesh."* But then comes the promise in Messiah, which says, "And in thy seed shall ALL the nations of the earth be blessed." Thus, as Saint Paul says, "The children of the promise shall be counted for the seed. (Rom. ix., 8) For to Abraham and his seed were the promises made; for God saith not, To seeds, as of many, but as of one, And to thy seed, which is Christ (or Messiah)."[†] Thus was the *promise* in Messiah given for *all* the nations or families of the earth; to the Jews as the seed of Abraham in the descendants of the flesh, and to the Gentiles as the children of the promise by the adoption of Messiah; and to both, that he might make known the riches of his glory on the vessels of mercy which he hath afore prepared for his glory, even us, (or the redeemed in righteousness) whom he hath called, not of the Jews only, but also of the Gentiles.—Rom. ix., 21 to 24.

It was this the apostle referred to when quoting the

* Rom. ix., 6 to 9.

† Gal. iii., 16.

promise of God to Abraham (Gen. xxii., 15 to 19), attested to by the oath of God, which he calls the two Covenant Promises (made to him in his seed as the heirs of promise) two immutable things in which it was impossible for God to lie.—Heb. vi., 13 to 21. This we have noticed previously. In this chapter Saint Paul tells us, that now, through the accomplishment of that promise in Jesus, we have a *hope* both sure and steadfast, which entereth into that which is within the veil, or sacred place in the temple, which under the law was called the Holy of Holies; but as at Saint Paul's time the type of the figure was fulfilled in the reality by Christ's sacrifice and resurrection, he concludes by saying, "Whither the forerunner is for us entered, even Jesus; made a high-priest for ever after the order of Melchisedec."

As it has been a question among Bible commentators how Jesus was an high-priest after the order of Melchisedec, let us first spend a few considerations over this passage, and then go on with Revelations xi. Melchisedec appeared to Abraham as the priest of the Most High God, just before he was called to become God's covenant patriarch, and before Abraham asked the sign of the Lord whereby he should know his seed would inherit the land of promise, or Canaan, where the temple was afterwards built, and he was commanded to sacrifice the animals afterwards represented under the law of Moses in the Levitical sacrifices.—Gen. xiv., 18 and 19, and xv., Heb. vi., 20, with Heb. vii., 4. Abraham was then one among the Gentile nations, for he had received no particular covenant to distinguish him from others, except that he had been called out from among them when he left Chaldea, and he believed in God and it was counted to him for righteousness.—Genesis xv., 6. Consequently, Melchisedec, as the priest of the Most High God, and the first high-priest of whom any scripture mention is made, may be looked upon as the

high-priest of the covenant. He may also be called the high-priest of the first (recorded) blessing pronounced upon man after the curse in Holy Writ, if we except the blessing of the Lord himself on Abraham when he called him out of Chaldea.—Gen. xii., 1 and 2. For Melchisedec met him, and said, “Blessed be Abraham *of* the Most High God, possessor of Heaven and earth.” Therefore he may be called also the great high-priest of God to Abraham in his Gentile state, before God made his covenant with him in his own seed for the future coming of Messiah to redeem the world in righteousness. Therefore he was the high-priest of the covenant for preparing Abraham, through the blessing he pronounced upon him, to become the father in the flesh of the seed of him in whom all the families of the earth were to be blessed; and Christ Jesus having now completed those promises which were typified by the Holy of Holies in the temple rites, they being there concealed within the veil where *mercy* loved to dwell, and where the seat of its typical promise was enthroned in the *ark of the Covenant*, as Christ became the high-priest of his spiritual temple, who can save to the uttermost them that come to God by him, seeing he ever liveth to make intercession for them, and because he liveth for ever he hath an unchangeable priesthood (Heb. vii., 1 to 16, with 24 and 25); and in the blessing thus vouchsafed upon the human race he is become a high-priest for ever, after the order of Melchisedec, both to the Jews, for whom the Levitical priesthood was ordained, and also to the Gentiles, for whom the Gospel church is now sanctified and instituted.

The temple, as we have seen, having been first measured by the angel (Rev. xi.) with its altar and worshippers, this, as it were, formed the first command and visionary representation to John; for John, let it be remembered, though a convert to the new faith, as a disciple of Jesus Christ for the

promotion of the New Covenant doctrines in the Gospel church, and also a witness of the truths to which he testified, was, nevertheless, a Jew by birth and a son of Israel by inheritance; consequently, the temple of his father's God was dear to him for the sake of those things that he had been taught under the law, which foreshadowed those fulfilments that he now as a disciple of Christ, through the instructions of his divine master, saw revealing themselves under the Gospel, as the new doctrines he was then himself teaching, for one was but the confirmation of the other, thus strengthening and supporting the whole. For Jesus had himself said, one jot or one tittle should not pass from the law till all was fulfilled, and he added, "Think not that I am come to destroy the law or the prophets; I am come not to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—Matth. v., 17 and 18. To John, therefore, as a Jew and follower of the law of Moses, the temple rites instituted under that law were sacred; therefore the angel gave him the rod, first, to measure the temple of his forefathers, which must have signified the temple of Jerusalem as it then stood, and those that worshipped therein were those who had been redeemed therein through righteousness. This done, the second command was given, which we read of in the second verse of the chapter, as it is then added, "But the court which is without the temple leave out, and measure it not, for it is given to the Gentiles"—as the temple under the law of Moses, by the first Covenant Promise and fulfilment, had been previously given to the Jews, to fulfil the promise first made, "In the mount of the Lord it shall be seen."

But the space without the temple was *not* to be measured, as that was given to the Gentiles, who composed all the other nations or families of the

earth, who were equally from the first to partake of Messiah's blessing in the Covenant redemption; as the one people who would be stronger than the other people prophesied of to Rebecca (Gen. xxv., 23), and the multitude of nations distinct from the one nation foretold of to Israel at Bethel (Gen. xxxv., 9 to 13), and afterwards confirmed by him to his son Joseph, when he blessed him in the right of his elder sons, Reuben and Simeon, giving their birthright of the elder nation first foretold to Rebecca (Gen. xxv., 23) to his two sons Ephraim and Manasseh.—Genesis XLVIII., from 3, with I. Chron., v., 1 and 2. Thus, though it was then predicted the elder nation was to serve the younger in the promise (Gen. xxv., 23), which the Gentiles did till the Jews as the descendants of Jacob had gained the dominion, when it was declared to Esau the yoke should be broken from off his neck.—Gen. xxvii., 46. And thus, in time, the Gentiles as one nation became stronger than the Jews as the other nation.—Gen. xxvii., 23 and 25. The Gentiles were composed of all the families of the earth except the Jews; consequently, the angel who gave John the measuring rod told him not to measure the court or space without the temple, as that was given to the Gentiles, for the limits of their worship were to be immeasurable, and confined to no particular temple or space, as the Gospel Covenant was to be universal, and the worship a spiritual one; for as Christ told the woman of Samaria, when speaking of the temple on Mount Gerizim, before he suffered and rose again, “that *salvation* was of the Jews first;” but he also said, “the hour cometh, and now is, when (as he was then come) the true worshippers shall worship the Father in *spirit* and in truth”—for by adopting the church or temple as his bride, and the redeemed as his children in the Covenant, he thus constituted himself the spiritual father in the Covenant promise. Therefore he said, “they would worship the Father in spirit

and in truth; for the father seeketh such to worship him. God is a spirit, and they that worship him must worship him in spirit and in truth." This was said in reply to what the woman had before been saying, viz., "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship. Jesus saith unto her, 'Woman, believe me the hour cometh when ye shall neither in *this* mountain nor yet at Jerusalem worship the Father.'"—John iv., 19 to 26. Thus was the temporal worship of types and shadows to pass away for the spiritual one of inward sincerity and truth; for, as Zechariah said, in the chapter we shall soon consider in connection with the theory of the Two Witnesses, the work of grace was to be accomplished not by might nor by power, but by the Spirit of the Lord of Hosts.—Zechariah iv., 8 and 9. Now turn to Revelations xi.

After the measurement of the temple, and the order that the court of the Gentiles was to be left, it is written, "And the holy city shall they tread under foot forty and two months."

I will leave it to those wiser than myself to understand the calculations as to the period of time prophetically meant by forty and two months, though I believe by many, according to computation and comparisons with the time spoken of by Daniel for the period of other fulfilments, and according to the scriptural division of time, that it is calculated by many that the fulfilment of this passage is not far from its completion. Let us then leave that to the foreknowledge and will of the Great Eternal, and proceed with the next verse, which more particularly concerns the theory of the Two Witnesses, which I must now endeavour to elucidate; or rather, by following out the passages for their own scriptural interpretation, allow them thus to elucidate themselves. It is written,

“And I will give power unto my *two witnesses*, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth.” I have before said that I believe the Two Witnesses to signify the two covenant testimonies of God contained in the Bible, as regards their fulfilment to both Jews and Gentiles. The time of their prophecy I leave for others to explain; and as the sin of our first parents under the curse brought death into the world, their being clothed in mourning may be intended to shew that sin had to be repented of and overcome before the time of redemption was fully accomplished, and the world of darkness enlightened by the knowledge and worship of the one true and righteous God.

It is then said of the Two Witnesses, “These are the two olive trees, and the two candlesticks standing before the God of the earth.” Mark, he is not here called the God of the Israelites alone, but “the God of the earth.” Let us now try to prove what are the two olive trees of Scripture, and the two candlesticks appointed by God for the enlightenment of the whole earth.

First, What are the two olive trees, regarding them in their symbolical or figurative meaning?

First, let us notice how the metaphorical emblem of a tree was used in the language of prophecy to represent the flourishing progress or growth of a family or people. Thus, Jacob when he blesses Joseph, compares him to a fruitful bough, whose branches or daughters* will cover the wall.—Gen. XLIX., 22. The Psalmist compares a righteous man to a tree planted by the water side, which shall bring forth its fruit in due season; and his leaf (or children) shall not wither, and whatsoever he doeth it shall prosper.—Psalm I., 3. And again he says, “The righteous shall flourish as a palm tree, and shall spread abroad like a cedar of Lebanon; for those that

* See Bible margin.

are planted in the house of the Lord shall flourish in the courts of our God, and bring forth fruit in old age."—Psalm xcii., from 12. And again, we are told of them that fear the Lord Jehovah, "That their children shall be like *olive plants* round about their table."—Psalm. cxxviii., 3. And Jeremiah, prophesying from the Lord to Israel says, "Yet had I planted thee a noble vine, wholly a right seed; how then art thou turned into a degenerate plant, of a strange vine unto me.—Jer. ii., 21. Isaiah also employs the same metaphor.—Isaiah v., 1 to 7. Bearing these remarks in mind, let us now turn to Zechariah iv., for an explanation of Revelations xi., 3 and 4, and by examining the fourth verse with the fourteenth of the fourth chapter of Zechariah, we shall see that after the prophet had been shewn the emblematical candlestick supplied with the golden oil that passed through the two olive branches or trees, that he asked what they were, and the angel replied almost in the same words that John was taught, when he said, "These are the two olive trees, and the two candlesticks *standing* before the God of the earth." In the time of Zechariah one candlestick only had been lighted, for the Covenant given under the law of Moses had been fulfilled for the enlightenment of Israel, as the posterity of Abraham in the promise of Messiah; but when the Revelations were made to John for the propagation of the Second Covenant, he was shewn the golden candlestick also, before he was commanded to write what he himself saw, or as it is there called, "the seven golden candlesticks."—Rev. i., 12 to 20. Therefore, there were then two candlesticks lighted when John was shewn in the eleventh chapter the mystery of the Two Witnesses—one for the prophets of the law, the other for the apostles of the Gospel. The angel shewed Zechariah the candlestick with *his* seven lamps thereon.—Zech. iv., 2. Therefore both representations agreed as to the num-

ber of burners or lights given, and they also agreed in their final delineation; for to John they were called the two candlesticks and two olive trees *standing* before the God of the earth, and to Zechariah they were described as the two anointed ones that stand by the Lord of the whole earth.—Zech. iv., 14, and Rev. xi., 4. Or, according to patriarchal promise, which we have before considered, all the families of the earth were to be benefited by the word of God. For a more enlarged explanation of the two olive trees we shall have hereafter to turn to Romans xi.; but for the present we will confine ourselves to the fourth of Zechariah, which begins thus:

“And the angel that talked with me came again, and waked me as a man that is waked out of sleep, and said unto me, ‘What seest thou?’ And I said, ‘I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and *his* seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof. And two olive trees by it, one upon the right side of the bowl and the other upon the left side thereof.’ So I answered, and spake to the angel that talked with me, saying, ‘What are these, my lord?’ Then the angel that talked with me answered and said unto me, ‘Knowest thou not what these be?’ And I said, ‘No, my lord.’ Then he answered and spake unto me, saying, ‘This is the *word* of the Lord (Jehovah) unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of Hosts (or the Lord Jehovah, God supreme of all the families of the earth). Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.’ Moreover, the word of the Lord came unto me, saying, ‘The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of Hosts hath sent me unto

you. For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.' Then answered I, and said unto him, 'What are these two olive trees upon the right side of the candlestick and upon the left side thereof?' And I answered again, and said unto him, 'What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?' And he answered me and said, 'Knowest thou not what these be?' And I said, 'No, my lord.' Then said he, 'These are the *two anointed ones* that stand before the Lord of the *whole earth*.'" To John, as we have before seen, they were shewn as the Two Witnesses *standing* before the God of the earth.

Now what we hope to prove is, Who or what were the Two Witnesses and the two anointed ones, standing before the Lord of the whole earth, thus figuratively shewn to both John and Zechariah:—one before the coming of Christ; the other after:—one before the building of that second temple of Jerusalem that Zerubbabel had then, in the time of Zechariah, been commanded by the Lord to reconstruct, after the Babylonian captivity at Jerusalem, for the worship of the Jews; the other before the destruction of that temple by the Romans, and the ordination of that spiritual temple which was then about to be raised for the inclusion and conversion of the Gentiles under the New Testament, who formed the other part and parcel of the promise for the Gospel Covenant, which was to include ALL the nations or families of the earth shewn to John as those who were to occupy the court without the temple as it then stood, which was first to be measured by the angel, but the court itself was not to be measured, for it was given to the Gentiles, and included all the remaining portion of the earth comprehended in the vast surface of creation, as the Jews

were themselves then enumerated and understood by the mandate that referred to the temple itself, the altar, and those that worshipped therein.

That they were both included in the promise made by the Lord Jehovah to Abraham, and the patriarchs Isaac, Jacob, and Esau, in their seed, we have before seen; for as it was said to Abraham, "In Isaac shall thy seed be called," so it was said of the sons of Isaac before they were born, that they were to be the representatives of *two* nations, of whom the one people would be stronger than the other people (Gen. xxv., 23); which was there meant as an extended prophecy to all the families of the earth, both Jews and Gentiles, who were ultimately to be blessed in the then promised Messiah. Which fulfilment may now continue to be traced out in the restoration of mankind out of the depths of darkness and idolatry, by planting the Gospel among the then barbarous or idolatrous nations, up to the present day, which has all been accomplished by the translation and circulation of the Bible as the inspired testimony of God's Covenant word, first preserved by the Jews as the ancestors of those to whom that *word* or promise was given in the law of Moses and the prophets, and afterwards by the Christians, to whom the second promise was confirmed on the original one given first to those patriarchs; and the Jews are now the living witnesses of their portion, while, on the other hand, the Christians or converted Gentiles are equally the living witnesses of their portion, and they, as a multitude of nations, have now become stronger than the Hebrew nation, though they still exist in their separate state; for though the Jews are now fulfilling the words of Moses, and are scattered among all the nations of the earth, they have ever preserved their own peculiar identity among themselves, and are still looking forward with the anxious expectation of faith which to Abraham was counted for righteousness, from the time

the Covenant was made (Gen. xv., 7), for the coming of their Messiah. May the period of grace and reward for them be fast approaching, and both Jews and Gentiles rejoice together in the brotherhood of redemption through Messiah's love; for he who has promised is still faithful, and amidst all their wanderings and worldly disappointments he is still watching over them and guiding them, till the completion of his redeeming work. For he will finish the work, and cut it short in righteousness (Rom. ix., 27 and 28), though a remnant (as Isaiah predicted) has been saved of the stock of Abraham, to be his witnesses of truth unto the end, and so ALL Israel shall be saved.

Thus, though the Jews may now be scattered over every country, clime, and nation, they are the living monuments still for the glory of Jehovah, and the truth and immutability of his word in the promise or covenant of his love for the world, and its redemption from sin, idolatry, barbarism, ignorance, and crime. They were the first who were entrusted with the sacred deposits of his mercy in his unchanging word of life-giving hope and power. They still hold those records sacred, and the law, as delivered to Moses and the prophets, is the strength of their belief; and this faith (as it was to Abraham) shall yet be counted unto them for righteousness. Let us then bless the Lord for his goodness! Let us bless the Lord for their calling! Let us also bless the Lord for their preservation, even to the present day! and let us pray with them and for them for their speedy release from their spiritual bondage, in the ignorance of their Messiah's manifestation; and hope that the period now is not far distant when we shall all know one another as brethren and sisters in the Lord our Righteousness, and our Redeemer as the Holy One of Israel, the Lord of the whole earth.—AMEN.

If, then, the Jews and Gentiles are to be the Two Witnesses, and the two anointed ones to stand before

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the Lord of the whole earth, first let us see and examine how they can also be called the Two Olive Trees or Branches shewn to Zechariah and John.

Let us turn to Romans xi., 11, where Saint Paul will explain this; and when speaking of the darkness of a portion of the Jews at the time of Christ's first coming for the calling of the Gentiles by the Gospel, and for the sacrifice, and fulfilment of the Covenant Promise to all the families of the earth in the blessing of Messiah, he says of the Jews, "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy (or rather emulation). Now if the fall of them be the riches of the world (for all nations were to be converted in Messiah), and the diminishing of them the riches of the Gentiles, how much more their fulness?" And for ever let it be remembered that Jesus was born of the Jews, and the seed of Abraham, and that the Jewish nation was the first to whom the Gospel was preached, and from whom also the apostles were called to spread first the doctrines of redemption through every nation, and baptize the early converts in the name of the Father, the Son, and the Holy Ghost. Matth. i., 1 to 18, iv., 17 to 20, x., 1 to 7, and Luke iii., 23 to 34, with Matth. xxviii., 16 to 20. And the diminishing of their number as original Jews was apparent soon after our Lord's resurrection and ascension, when at the first and early preaching of Peter and John (Acts ii., 41 to 44) there were added unto them three thousand souls. These conversions went on daily and rapidly increasing, till the jealousy of the unconverted Jews was roused, and Saul, afterwards Paul, who was then a zealous opponent of their cause, and who also assisted at and consented to the stoning of Stephen, became one of their most zealous persecutors (Acts vii., 58 to 70, and viii., 3 and 4); until he was stayed in his cruel and mad career

against the converted by a special miracle and call from Heaven (Acts ix., 1 to 22), when he was struck with blindness by him who called to him in a voice from Heaven, saying, "Saul, Saul, why persecutest thou me;" and upon his interrogation in reply, demanding, "Who art thou, Lord?" the Lord said unto him, "I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks."—Acts ix., 1 to 5.

The spread of the Gospel still continued to increase after Saul's conversion, and from that time he (afterwards called Paul) became one of its most ardent advocates and self-denying preachers, as the epistles that bear his name will testify; and it was at his preaching at Antioch that the early converts both Jews and Gentiles were first called Christians (Acts xi., 26), as Isaiah had foretold some hundred years before would be the case when the lamp of salvation should shine upon the world, saying from the Lord, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." (We must here remember that the redemption was fulfilled by Christ preaching and suffering at Jerusalem, and that the Gospel light shone first from thence for the enlightenment of the world in the shadowy types and figures instituted under the law of the First Covenant, given to Moses and taught to the Jews from Mount Sinai in the wilderness.) "And the Gentiles shall see thy righteousness, and kings thy glory, and thou shalt be called by a *new name*, which the mouth of the Lord (Jehovah) shall name." "Thou shalt also be a *crown* of glory in the hand of the Lord (Jehovah), and a *royal diadem* in the hand of my God." Zechariah says that the righteous shall be as the stones of a crown, lifted up as an ensign upon his land.—Zech. ix., 16. Saint Paul calls the converted his crown, saying, "For what is our hope, or joy, or crown of

rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."—I. Thess., II., 19 and 20. And this is also confirmed by other passages. Isaiah then adds, after the passage before quoted, that the Gentiles shall see the righteousness of Jehovah, and the people be called by a *new name*, which the *mouth* of the Lord shall name; and we must remember how Jesus acknowledged himself to Peter to be the Christ or Messiah, when he told him he would give him the keys of his new Gospel Church, which was built upon a rock, against which the gates of hell should not prevail (Matthew XVI., 16 to 20); and also to the woman of Samaria, when he foretold that the worship of the temple both on Mount Gerizim and at Jerusalem would cease (John IV., 19 to 25); and it was after him, as Christ or Messiah, the believers, under the preaching of Paul, were first called Christians, at Antioch, as we have before seen.

After Isaiah has foretold this, he says, "Thou shalt no more be termed forsaken, neither shall thy land be termed any more desolate, but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be *married*."—Isaiah LXII., 1 to 4. This was spiritually fulfilled when our Lord, as the promised descendant of Abraham, and Isaac in whom *his* seed was to be called, united the fulfilment to the two nations that his sons' posterity were to represent, and became the heavenly bridegroom of the Jewish temple, and constituted the Gospel church his spiritual bride, under the title of the New Jerusalem (Rev. XXI.), or the Jerusalem which is above, free, and the mother of us all.—Gal. IV., 27.

Thus, by the preaching of the Gospel the Gentiles became added to the Jews in the Covenant of Promise, and were converted; for Peter declared that this was foreordained of God, in the same chapter where

we read that the disciples were called Christians first at Antioch.—Acts xi., 1 to 26. It was from Saint Paul, the Jew, and first the persecutor of the Christians, and afterwards the apostle called of the Lord for their conversion, that we learn who were the *two* olive trees or branches spoken of by Saint John in the Revelations, and Zechariah before the coming of Christ or Messiah, to which we have before referred. Rom. xi. He begins the chapter by shewing, as a descendant of Abraham or Jew, his own ardent belief in the hope of Messiah's salvation. Thus, "I say then hath God cast away his people? God forbid. For *I also* am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath *not* cast away *his people* which he *foreknew*." And then in order to prove the foreknowledge of God as regards his omniscience and omnipresence, he reminds us of Elijah the prophet, when he complained and thought himself *alone*, as it were, in Israel, to proclaim the praise and power of the Lord, when the Lord comforted him by saying, "Yet have *I* left seven thousand in Israel, who have not bowed the knee to Baal. Thus, Saint Paul wrote, after declaring how *he* was an Israelite, of the seed of Abraham, of the tribe of Benjamin, "God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, 'Lord they have killed thy prophets, and digged down thine altars; and *I* am left alone, and they seek my life.' But what saith the answer of God unto him? 'I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal (or who have not fallen by idolatrous worship).' Even so then at this present time also there is *a remnant* according to the election of grace."

And may we not believe that the Jews who have been preserved even to the present day, out of every

clime, nation, and language, are still kept as a favoured remnant according to God's election of grace, to shew to all the world in after ages the truth and infallibility of the sacred Scriptures, and the early covenants of promise. Late discoveries have been made of remnants of the ancient race being preserved in portions of the globe that were once considered impenetrable to England and other nations. China was once so closely bound by its wall of unbroken durability, that it was considered a nation complete in itself, into which no foreign powers could be admitted. Yet has this wall now been broken, within the period of a few short years in the great calendar of time; and discoveries have been made in the hidden depths of that singular nation which tells of God's watchful providence even there for the preservation of his records to the posterity of Abraham.* Again, in the interior of South Africa a race of black Jews have been lately discovered, preserving their parchment records of the law of Moses.† And even beyond the reach of human teaching, in the far-off wilds of the Birman empire of India, a race of people were lately found, who amidst all the oppression of slavery and wrong; carried on by tradition *alone* the religion of their forefathers, and told their tale from father to son to preserve the remembrance on to unborn ages; that it might be seen and known at last that the religion of the Jews was both ancient and holy, and must have been taught by him who was divine.‡ I

* See Jewish Intelligencer, Dec. 1851, p. 432, and former numbers.

† Jewish Records, Dec. 1851, p. 430.

‡ For information on this subject, I refer the reader to a little work entitled, The Karen Apostle; who was himself a man from this very race, afterwards converted to Christianity, and a zealous teacher to his degraded and unfortunate brethren, inasmuch as they were trampled on by the Burmese. The work is written by the Rev. Francis Mason, missionary to the Karens.

need not speak of countries where the Jews are more generally known to be. But I am sure all men that have studied them or their history will agree in acknowledging that in *them* the Lord hath not left himself without a WITNESS of his ancient dealings with the sons of Israel and the seed of Abraham. Isaiah declared it was so in his time, and it needs no prophet to echo the affirmation now. What was Isaiah's declaration? Let us see. "Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations (of the Gentiles) be gathered together, and let the people be assembled. Who among them can declare this, and shew us former things? Let them bring forth their WITNESSES, that they may be justified; or let them hear, and say, 'It is truth.' YE are MY WITNESSES, saith the Lord (Jehovah), and my servant whom I have chosen: that ye may know and believe me, and understand that I am He: before me there was no God formed, neither shall there be after me. I, even I, am the Lord (Jehovah); and beside me there is no SAVIOUR. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore YE are my WITNESSES, saith the Lord (Jehovah), that I am God. Yea, before the day was I AM HE (Exodus III., 13 and 14); and there is none that can deliver out of my hand."

Let us now return to Romans XI., 5: "Even so then at this present time also there is *a remnant* according to the election of grace." This remnant, I have tried to shew, referred to those unconverted Jews who were permitted to remain so in their future posterity till the fulness of the Gentiles was brought in, that they by their very existence in after ages might be living proofs and records of God's overruling power and covenant truth and love. If, as we have just seen, they were the witnesses called and appointed by the Lord (Jehovah), we have now to

see also how they were one of the olive trees seen by Saint John (Rev. xI.), who, like the anointed ones shewn to Zechariah, stand before the Lord of the whole earth. We must bear in mind the figurative language employed in Scripture as we proceed; and not forget in reading these pages the analogy one *word* bears to another. We have gone through the eleventh chapter of Romans to the fifth verse, shewing how by God's providence the promised remnant may yet be preserved according to the election of grace; that if the Jews were to be preserved as the prophets of old bore witness,* they were also to be dispersed among the nations of the earth. This also we all know they have been and still are, but the promise to them yet remains, and the faithful are still looking forward with anxious hope to the time of the fulfilment. And can we doubt that this will not be, when we have seen so many prophecies borne out by their accomplishment?

Let the sceptic do so if he will; but the Christian dares not,—for if he does he will undermine the whole fabric of his religion, and deny the truth of that book which was the word of God from the beginning, and is still the only bulwark of all true religion—the Bible.

“Even so, then, at this present time there is a remnant also according to the election of grace (grace in the promise of Messiah). And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this

* Isaiah x., 20 to 23. Ezekiel vi., 8 to 10. Jeremiah xxiii., 2 and 3. Jeremiah xv., 11. Deuteronomy xxviii., 64 to 68.

day.”* This agrees with the passage from the forty-third chapter of Isaiah before quoted, where it is declared of Israel, “Ye are my witnesses, saith the Lord (Jehovah);” for it begins thus, “Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled. Who among them can declare this, and shew us former things? Let them bring forth their witnesses that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord (Jehovah), and *my servant* whom I have chosen: that ye may know and believe me, and understand that I am He.”† This last passage, as uniting the witnesses with the servant whom the Lord hath chosen, was explained by the previous chapter, which begins thus, “Behold MY SERVANT whom I uphold, MINE ELECT in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to the Gentiles.” Thus were the Israelites to be the chosen witnesses and also the Servant or elect of the Lord. And that this passage referred to the Messiah is generally admitted, and was acknowledged to by Jesus himself, as the remainder of the chapter shews; and the words, too, were quoted by him, when the Pharisees held a council against him, and he healed the multitudes that followed him, and charged them that they should not make him known, that it might be fulfilled which was spoken by Esaias the prophet, saying, “Behold my Servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the *Gentiles*. He shall not strive nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his *Name* (as Christ or Messiah) shall the Gentiles trust.”

* Romans XI., from 6. † Isaiah XLIII., 8th to 13th.

Isaiah writes thus, "Behold my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord (Jehovah), he that created the heavens, and stretched them out; he that spread forth the earth and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein. I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a COVENANT (or promise) of the people, for a light of the Gentiles." Here were two promises implied—one was a covenant to the people and the other was a light to the Gentiles: for as the First Covenant was made with Abraham for his seed in the Jews as the people of Israel, so Christ came, by the declaration of the Spirit in the temple by the mouth of the aged Simeon, "To be a light to lighten the Gentiles, and to be the glory of God's people Israel."—Luke II., 23 to 32. Thus did the Spirit promised in the mouth of the prophet manifest itself in his favour, for the glory of his chosen and them that walk in the way of his Covenant.—Isaiah XLII., 1 and 5. The next verse will bring us back to Romans XI., 8.

Saint Paul then writes, "God hath given them the spirit of slumber: eyes that they should not see, and ears that they should not hear, unto this day." Christ employed this metaphorical way of speaking himself while on earth, instructing the people in parables; and after the parable of the sower and the seed, he spoke thus to his disciples of the unbelieving Jews, "Therefore speak I to them in parables; be-

cause seeing they see not, and hearing they hear not, neither do they understand. For in them is fulfilled the prophecy of Esaias (or Isaiah), which says, 'By hearing ye shall hear and shall not understand; and seeing ye shall see, and shall not perceive.' For this people's heart is waxed gross, and their ears are dull of hearing, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart; and should be converted, and I should heal them." But of his disciples he says, "But blessed are your eyes, for they see; and your ears for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them."

Thus was spiritual blindness in part allowed to be upon Israel, that the times of the Gentiles might be accomplished, which we learn by the continuation of the chapter from Romans we are considering. In the next verse it is written, "Let their table be for a snare, and a stumbling-block, and a recompense unto them, let their eyes be darkened that they may see not, and bow down their back alway."

Thus far the way of God was left in darkness for his people, but the next verse comes like the sun of righteousness himself, with healing in his wings:* "I say then, Have they stumbled that they should fall? God forbid. But rather through their fall salvation is come unto the Gentiles, to provoke them to jealousy. Now if the fall of them be the RICHES of the WORLD (for the Gentiles were composed of all the other nations of the world), and the diminishing of them the riches of the Gentiles, how much *more* their fulness?" For by the previous conversion of the Apostles, who were Jews themselves, and the proselytes brought also by conversion into the Christian fold; the Jews, as a

* Malachi iv., 2.

nation, were then diminished, and the ancient name of Jew lost in that of *Christian*, to which merciful conversion in the first instance the Gentiles owe their all in the riches of their grace, and the comfort and holiness of their religion; but still there is hope, and comfort also, promised in the end to *that* remnant of the seed of Abraham whose blessing in the promises of Messiah was but for a while suspended; for if the fall of them be, as we have seen, the riches of the world, and the diminishing of them the riches of the Gentiles, it is then added, by way of encouragement and instruction, as a question of hope, "How much more their fulness?" Saint Paul then explains himself to the Gentiles, saying, "For I speak to you, Gentiles, inasmuch as I am (by conversion and calling) the apostle of the Gentiles, I magnify mine office. If by any means I may provoke to emulation them which are my flesh (or the Jews), and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?" Here is the blessed promise of their restoration.

Then follows the metaphor, which will help to explain the mystery of the Two Witnesses, shewn to John in the Revelations, which were compared to the Two Candlesticks and Two Olive Trees that stand before the Lord of the whole earth; and of which I have already shewn the meaning as regards the measurement of the temple, and also the court without the temple, which was not to be measured, as that was given to the Gentiles, and as such was to comprehend all space.

For if the casting away of the Jews in the time of the apostles was *then* for the reconciling of the world, what shall the receiving of them be (now), but life from the dead? "For if the first fruits be holy (or the Jews of the stock of Abraham in the First Covenant Promise for Messiah's coming), the lump

also is holy (or the seed producing the after fruit for the fulfilment of the promise in the children of God's chosen patriarch); and if the root be holy (or the patriarchs themselves), so are the branches (or the children of the promise). And if some of the branches be broken off (which the unconverted Jews then were), and thou (or the Gentiles, for Saint Paul was then speaking to them), being A WILD OLIVE TREE,* wert grafted in among them, and with them partakest of the root and fatness of the olive tree." For it was said to Abraham, "In thee shall *all* the families of the earth be blessed;" and in that promise we read all were included in Messiah's hope; for it was written, "Now to Abraham and his seed were the promises made. God said not, and to thy seeds, as of many, but as of one, which is Christ (or Messiah)."[†] Thus do both Jews and Gentiles partake of the root and fatness of the olive tree. Now turn to Romans XI., 18.

Then "boast not thyself against the branches. But if thou boast thou bearest not the root, but the root thee. Thou wilt say then, The branches (or Jews) were broken off, that I (or the Gentiles) might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith." For faith to them was the substance of things hoped for, and the evidence of things not seen.[‡] For by it the elders obtained a good report—as it was counted to Abraham for righteousness—to carry, through the promises, in their posterity till the coming of Messiah.[§] "Be not high-minded, but fear. For if God spared not the natural branches (as we have seen by the present dispersion of the Jews), take heed lest he also spare not thee. Behold, therefore, the goodness and severity

* Romans XI., 15 to 20, with Revelations XI., 1 to 4, and Zechariah IV.

† Galatians III., 16. ‡ Hebrews X., 1 and 2.

§ Read through Hebrews XI.

of God: on them which fell, severity; but toward thee goodness, if thou continue in his goodness; otherwise, thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the *Olive tree*, which is wild by nature, and wert grafted, contrary to nature, into a *good olive tree*, how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that *blindness in part* is happened to Israel, until the fulness of the Gentiles be come in"—or till the conversion of the world by the Gospel call is effected. And so *all* Israel shall be saved, both in the natural and spiritual seed of the promise and fulfilment to Israel (or Jacob), who, after Abraham, was the last of the patriarchal succession to whom the word of the Lord came, declaring how the perfection of the promise in the nations should come, and that not of the Jews only but also of the Gentiles. For it is written, "And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, 'Thy name shall not be called any more Jacob, but Israel shall be thy name.' And he called him Israel. And God said unto him, 'Be fruitful and multiply; a nation (here was the promise to the seed of Abraham in the Jews, and then followed a second promise for the Gentiles) and a company of nations shall be of thee, and kings shall come out of thy loins.'"* Thus were there then two distinct promises; and to confirm the second his name was changed from Jacob to Israel, as that of Abram his grandfather had been before changed to Abraham, when the same promise was made, and God talked with him, saying, "As for me, behold I will establish my covenant with thee, and thou shalt be the father

* Genesis xxxv., 9 to 11.

of many nations; neither shall thy name be called Abram, but Abraham shall thy name be, for a father of *many* nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee (which we have just seen he did with Jacob or Israel in about the same words) in their generations, for an everlasting covenant; to be a *god* unto thee, and to thy seed after thee.*

Thus was it decreed from the beginning that all Israel should be saved; both the national fruit of the good olive tree, and the ingrafted fruit of the wild olive tree; both the circumcision and uncircumcision; both Jew and Gentile; bond and free; and the Covenant was to be established in them and in their generations for an everlasting covenant.† “And so all Israel shall be saved: as it is written, ‘There shall come out of Sion the Deliverer (or Messiah), who shall turn away ungodliness from Jacob. For this is my Covenant (or oath of promise, as we have before seen) unto them, when I shall take away their sins.’” Then it follows in the next verse, as shewing how blindness had in part happened to Israel that the Gentiles might be brought in in their fulness, and the Jews yet be permitted to remain in darkness for their sakes, and the ultimate proving of the truth of the Bible as the mysterious word and testimony of the Lord Jehovah; for it is written, “As concerning the Gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers’ sake. (Or they are beloved for the sake of the patriarchal covenant which God made with their fathers, Abraham, Isaac, and Jacob.) For the gifts and calling of God are without repentance. For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief, (or

* Genesis xvii., 1 to 7.

† Romans xi., 25, to the end.

blindness and hardness of understanding, in believing that the meek and lowly Jesus could be the worldly conqueror, prince, and potentate, they had looked for in the pride of the natural man; but now we Gentiles have obtained mercy through their unbelief): even so have these also now not believed, that through your mercy (thus obtained) they also may obtain mercy. For God hath concluded *them all in unbelief*, that he might *have mercy upon all*." O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out! "For who hath known the mind of the Lord; or who hath been his counsellor. Or who hath first given to him, and it shall be recompensed to him again." For of him, and through him, and to him are all things; to whom be glory for ever. AMEN.

We have now gone through Romans xi., which seems expressly set apart to shew that the restoration of the Jews will be as certain as the promise is sure; and I think we have now also proved that they are one of the Two Witnesses described in the Revelations; as also the Two Olive Trees or anointed ones standing before the Lord of the whole earth; and the Gentiles were to be the other: but in order to shew why they were called anointed ones,* we must go back again to the promise God made to Israel at Bethel, or, as the word Bethel signifies, the house of God.† The first time God appeared to him there, after he was sent forth into Syria by his mother Rebecca to procure a wife, as the mother of one of the nations promised to her by the Lord Jehovah as the future posterity of Isaac, the son of Abraham in whom his seed was to be called,‡ and this too before

* Zechariah iv., 11 to 14.

† First typical sign of God's, after being present with the posterity of the patriarchal line then promised for salvation in Messiah, in his church or temple for holy praise and worship.

‡ Genesis xxi., 13.

her children were born.* She having first acted in faith of that promise, which said, "Two nations are in thy womb, and two manner of people shall be separated from thee; the one people shall be stronger than the other people, and the elder shall serve the younger." Thus she acted in faith for the fulfilment of this promise; and when Isaac, as a dying patriarch, desired to bless his sons before his death, that they after him might inherit the promises made to his father Abraham, she substituted Jacob before Esau for the first blessing, for it was told her the elder nation was to serve the younger. She therefore replied to the arguments of Jacob against going to his father before Esau, when he said, "'I shall appear to him as a deceiver, and I shall bring upon myself a curse, and not a blessing,' 'Upon *me* be thy curse, my son;" for to her the word was spoken by the Lord (Gen. xxv., 23), and she was now doing as the Lord had taught her, for it was said, "The elder should serve the younger."† Thus, after Jacob had received the blessing of Isaac his father with regard to that nation his posterity were to represent, and which afterwards proved to be the Jewish (as Esau was then the representative of the Gentile promise), he went at the wish of his mother to seek a *wife* as the mother of that nation from her own kinsfolk or relations.—Gen. xxviii., 1 to 4. On his way thither he slept at Padan-aram, where the Lord appeared to him in a dream (Genesis xxviii., 10 to 15), and confirmed the word of the first promise to Abraham in him for Messiah's future coming, saying, "In thee shall all the families of the earth be blessed." When Jacob awakened out of his dream he said, "Surely the Lord

* Isaiah x., 20 to 23. Ezek. vi., 8 to 10. Jer. xxiii., 2 and 3. Jer. xv. 11. Deut. xxviii., 64 to 68.

† See Gen. xxviii. In a larger work which I have lately completed, and which is now in a manuscript state, I have fully proved this passage of Scripture—Gen. xxv., xxiii., in all its bearings, as connected with the Covenant Dispensation.

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(Jehovah) is in this place: this is none other than the *house of God*: this is the gate of heaven;" and named the place Bethel, or the House of God, to perpetuate the remembrance of what he then felt.

The temple was afterwards called the House of God, and the Lord himself told David that his son Solomon should build him a house, that he might put his name there.—I. Chron., xvii., 11 to 14. We must also remember that at the beginning of the eleventh chapter of Revelations, the angel was first called upon to measure the temple before he was spoken to about the Two Witnesses.

After Jacob had pronounced the place where the Lord appeared to him to be none other than the House of God and the gate of heaven, he sought to commemorate the event by the erection of the *stone* on which his head had rested as a pillar or monument to God's glory, which he then *anointed* by pouring oil thereon—in all probability *olive oil* as that was the only oil afterwards permitted to be used by the Lord in the services of the tabernacle or temple for the lighting of the *lamps* or sacred candlestick, which the Two Witnesses in the Revelations were compared to, as well as to the Two Olive Trees. The word of command from the Lord to Moses was, "Command the people of Israel that they bring unto you pure oil *olive* beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord (Jehovah) continually; it shall be a statute for ever in your generations. He shall order the lamps upon the *pure candlestick* before the Lord (Jehovah) continually." The *anointing of the stone* by Jacob with *oil* at Bethel was the first time we read in Scripture of the ceremony of anointing, and may thus be considered as the foundation of that typical or figurative term of the stone (as an emblem .

of the Messiah, or anointed one), which was afterwards adopted by the prophets and acknowledged to by Christ himself, when he rebuked the incredulity of his opponents.* And he is also called the chief corner stone of the Gospel church, which was built upon the foundation of the apostles and prophets; in whom alone is salvation.—Acts iv., 10.

When Jacob anointed or first consecrated the stone he slept on as a pillar, upon which he had rested, he vowed a vow unto the Lord, saying, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace; then shall the Lord (Jehovah) be my God. And this *stone* which I have set for a pillar shall be *God's house*, and of all that thou shalt give me I will surely give the tenth unto thee."

Thus was the anointing of the stone at Bethel the first type of the Messiah as the anointed one, and of the temple also of his future worship as his anointed and adopted bride, wherein his worship would hereafter be established for the salvation of his chosen race. After the vow had been accomplished as to the answer of the Lord, and Jacob had become the father of eleven sons as his patriarchal descendants to carry out the promise,† the Lord commanded him to return to Bethel where he vowed his vow (Genesis xxxv., 1); which he did; and there the Lord met him a second time, when, as we have before seen, he changed his name from Jacob to Israel, and there he again set up a *stone* for a pillar, and *twice anointed* it, as if in acknowledgment of the *double* promise which we have said related to one nation in the Jews

* Psalm cxviii., 19 to 21. Isaiah xxviii., 16, with Matth. ii., 33 to 46, and I Peter, 2 to 6, with Ephesians ii., 13 to 22. and Daniel ii.

† In a manuscript work which I have lately completed, I have shewn the completion of this promise up to the present in all its prophetical bearings, by Bible elucidation alone.

and a multitude of nations in the Gentiles.—Genesis xxxv., 9 to 13.

At the consecration of Aaron, he too was anointed with *olive* oil as the first high priest of the tabernacle or wilderness church. The Lord commanded Moses, saying, “And thou shalt put the mitre upon his head, and put the holy crown upon the mitre. Then shalt thou take the *anointing oil*, and pour it upon his head, and anoint him.—Exodus xxix., 6 and 7. And when the Lord commanded Samuel to go to make Saul first, and then David king over Israel instead of Saul, he said, “How long wilt thou mourn for Saul seeing I have rejected him from reigning over Israel. Fill thine horn with *oil*, and go, I will send thee to Jesse the Bethlehemite; for I have provided thee a king from among his sons.” And when he saw David, the Lord said, “Arise, anoint him; for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward.”—I. Sam., xvi., 12 and 13. Samuel also anointed Saul at the command of the Lord in the same manner.—I. Sam., x. 1.

Thus was the ceremony of anointing with *olive* oil one of the Lord’s appointing both for the priest and kings of his chosen people. And, as we have before seen, the holy anointing oil was obliged to be the pure extract of the *olive*, and this was also to be used to burn in the sacred candlestick of the temple before the Lord continually.—Leviticus xxiv., 1 to 4.

Taking all these things just considered into our notice, we shall now be able to understand the fourth chapter of Zechariah more clearly. Let us therefore endeavour to do so.

“And the angel that talked with me came again, and waked me as a man waked out of sleep.” We have before seen, by comparing Rom. xi., 7 to 11, with Isaiah xliii., 8 to 13; and Isaiah xlii., 1 to 4,

with Matth. XIII., 13 to 21, what was meant by the spiritual darkness that was permitted to fall upon Israel till the Gospel church was established, and the times of the Gentiles should be accomplished; and we have also seen how the Jews and Gentiles when grafted into the root of the *good olive tree* bore each in their turn their own fruits of increase. But before Zechariah was called to see the vision of the golden candlestick bearing the *two olive trees*, which were described to him as the *two* anointed ones standing before the Lord of the whole earth, the angel first came to him and awaked him as a man out of sleep. We must now understand why he did so.

When God called Abraham out of Chaldea, and promised that in him all the families of the earth should be blessed, he was childless, and had no other hope to look forward to and trust in but faith in the promise and command of the Lord; but he obeyed his voice and went, and that faith was counted to him for righteousness. After Melchisedec met him and blessed him, as we have previously seen (Genesis XIV., 18 to 24), the Lord met him and said, "I am thy shield and thy exceeding great reward. And Abram said, Lord God what wilt thou give me seeing I go childless." Behold to me thou hast given no seed, and, lo, one born in my house is mine heir. And behold the word of the Lord came unto him, saying, "This shall not be thine heir; but he that shall come forth from thine own bowels shall be thine heir." The Lord then bade him look towards the land of Canaan, which he promised to give him for a possession. And he *believed* in the Lord, and it was counted unto him for righteousness. He then said, "Lord God, whereby shall I know that I shall inherit the land? And He said, take an heifer of three years old, a she-goat of three years old, a ram of three-years old, a turtle dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each

piece one against another; but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." We must bear this in mind as we proceed, and connect it with the passage we began formerly to consider (Zech. iv., 1), where he was awaked by the angel as a man out of sleep. The darkness and sleep that fell upon Abraham at that time were both symbolical. The darkness was significant of the darkness of the world in idolatry and sin; and the sleep was emblematical of that night of spiritual blindness which encompassed the mind of man in his ignorant and unregenerate state. The animals commanded for the sacrifice had each their mystical meaning, which time and space will not permit me to enter upon now;* but the dividing them in the midst was figurative of the divided nations who would afterwards be included in the Covenant Promise God gave that day to Abraham (Gen. xv., 16), and afterwards explained more clearly to Rebecca before the sons of Isaac (who was the son of promise to Abraham) were born.—Gen. xxv., 23. The animals chosen for the sacrifice *then* were the same afterwards appointed by the Lord under the law of Moses to be employed for the Levitical sacrifices, and were figurative of him who as Messiah offered himself to be the great atoning sacrifice for sin, after which time the daily sacrifice began to be abolished from the Jewish ceremonies, as the prophecy of Daniel predicted it would be.

During the time of darkness and sleep that was upon Abraham, the Lord said unto him, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." This was after-

I have gone into more minute details in the manuscript
e alluded to.

wards fulfilled to the posterity of Abraham in the third and fourth generations from Jacob and his sons in the land of Egypt.

In the eighth verse of the eleventh chapter of Revelations, it speaks of the dead bodies of the Two Witnesses lying in the street of the great city, which is spiritually Sodom and Egypt. These two places were both connected with the Covenant Promises made at this time to Abraham; for it was on the plains of *Sodom*, after the rescue of Lot and his family, that Melchisedec first appeared to him as the priest of the Most High God, and blessed him: and when God blessed him in the Covenant Promise of the land of Canaan, it is written, "Unto thy seed will I give this land, from the river of *Egypt* (from which Moses was afterwards rescued to be the law-giver of his chosen people), to the great river, the river Euphrates." Thus were Sodom and Egypt connected with the First Covenant Promise to Abraham for the restoration and redemption of his future race. What Saint John meant by the dead bodies of the Witnesses may also be figuratively compared to the vision of Ezekiel in the valley of the dry bones (Ezekiel xxxvii.), as Christ is called the head of the *body* which is his church (Eph. v., 24 to 33); while the Jews, as to their temple rights in the hope of Messiah, prophetically called the Branch, are styled by Jude *the body of Moses*. It was the third chapter of Zechariah that Jude referred to when he explained this, and that was the chapter preceding the one we have been considering, as alluded to by John in the Revelations.—Zechariah iii., 1 and 2, with Jude 9. *Sodom* must there, figuratively, shew the rescue of Abraham from the idolatry of the Gentiles; and *Egypt*, the rescue of the Jews as the children of Israel from the bondage and idolatry of Egypt.

Let us now go back to Genesis xv., 12. "And when the sun was going down a deep sleep fell upon

Abram; and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. And also that nation whom they shall serve will I judge: and afterward shall they come out with great substance." This prophecy was literally fulfilled in the time of Moses.

We must bear in mind that these signs were shewn to Abraham in consequence of the request he made to the Lord God, saying, "Whereby shall I know that I shall inherit this land?" and that he had been commanded to take the different animals he did and divide them in the midst for the sacrifice; and that these words were spoken to him while he was asleep, and the horror of darkness around him; but after that a *light* was mystically allowed to prefigure brighter and more glorious times. It was first added, "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.—But in the fourth generation they shall come hither again; for the iniquity of the Amorites (or idolators) is not yet full." Then followed the sign which in its mystical meaning promised both the future giving of the law under Moses to the Jews, and the light of the Gospel to the Gentiles. This can only be understood by carrying out and bearing in mind the figurative language of Scripture; and even then I should never have dared, as a weak and short-sighted mortal, to offer the opinions and elucidations I have ventured to do in these pages, had I not appeared to have been directed to do so by those singular dreams and appearances to which I referred in a note at the commencement of this work; by which I was, as it were, directed to pursue my future study of the Bible in the way I have since done, and then promised the success that has since followed my humble efforts, the results of which I now offer the fruits for the criticism or ap-

proval of others, and may God direct the minds of those who read, that no false judgment may be formed.

CHAPTER III.

GOD'S COVENANT SIGN TO ABRAHAM. THE LAMP
OR LIGHT OF REVELATION.

We must now try to understand Genesis xv., 17, and endeavour to ascertain how this verse could be a prophetical promise of Messiah's coming, and preparing his temple and wilderness tabernacle for the Jews, and Gospel church for the Gentiles, and the salvation of the world. Let us now read the verse. But first, we must also recollect that Abraham has asked the Lord God to give him a sign, whereby he might know that he should inherit the promise that he then gave to him; and that he was commanded to take the animals that he afterwards did, and divide them in the midst. We have previously spoken of these animals as being the same employed in the Levitical sacrifices under the law of Moses, by the express appointment of the Lord. I have likewise said that I considered the dividing them in the midst was a figurative type of the two nations that were to be represented by the future posterity of Abraham in his sons Isaac and Ishmael, as announced by the Lord himself to Isaac's wife Rebecca, before his sons also were born (Gen. xxv., 23); who were to receive their ultimate enlightenment by the word of the Lord, first delivered to Moses for the law, and also the Gospel

light of future elucidation, after the great atoning sacrifice for the sins of the whole world; for which Christ suffered, and the Lord then laid on him the iniquities of us all.

Let us now read Gen. xv., 17. "And it came to pass, that when the sun went down and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces. In the same day the Lord (Jehovah) made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt (or the Nile, upon which Moses was exposed by his mother, and saved by the daughter of Pharoah, to become the future prophet of the law, and the rescuer of the people of Israel from Egyptian bondage) unto the great river, the river Euphrates."*

Thus was the smoking furnace and the burning lamp passing between the sacrifice, the sign by which the Lord God responded to the request of Abraham. But we must now understand how they could be said to respond figuratively to the promise, either at the giving of the law or the propagation of the Gospel by Christ himself. We must first remember that the law was composed of ordinances and ceremonies, and these ordinances were all then represented by figures or types, which to the Jews were as mysterious representations of some future events, or of glorious thanksgivings to the Lord of glory. Therefore these ceremonies were religiously observed by them, as they were of holy institution. The law, we are told by Saint Paul, was the shadow of good things to come (Heb. x., 1); and he also says, speaking of the ordinances of the temple, "This was a figure (for the

* When the first temple of Jerusalem was destroyed, and the Jews were taken captives to Babylon, by the river Euphrates, the temple was again restored by Zerubbabel, through Cyrus and Artaxarses; and thus, even at that distant period, this prophecy was fulfilled; while Moses was saved upon the river Nile to prepare the law and institute the tabernacle worship of the Wilderness Church.

time then present), in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. Which stood only in meats and drinks, and divers washings, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this (earthly) building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh (Isaiah LIII., 1 to 5, with I. Peter, II., 21 to 25); how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God? And for this cause he is the mediator of the New Testament (or Covenant).”* The First or Old Covenant, or Testament, as we have before seen, being made with Abraham on the same day that God commanded him to take the animals for sacrifice that Saint Paul has just enumerated, viz., a heifer of three years old, and a she-goat of three years old, therefore for this cause that Christ was offered once for us for the remission of sins, he is called the mediator of the New Testament or Covenant, as the types shewn to Abraham in the animals he sacrificed when the First Covenant Promise was made were now no longer requisite; for in the following chapter of Hebrews, in shewing how Christ had fulfilled the promise of the Psalmist, which said of the Bible as the book of Old Testament prophecy for the coming of Messiah, “In the volume of the book it is written of me, to do thy will, O God.” Psalm XL., 3 to 10, and Hebrews x., 1 to 23. The chapter begins to shew that the law of Moses was

* Hebrews ix., 9 to 15.

intended only as the First Testament, having, as Saint Paul writes, "only a shadow of good things to come, and not the very image of the things, could never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? (which was the case in the time of Paul) because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins *every year*. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world he saith, 'Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.' Above when he said, 'Sacrifice, and offering, and burnt offering, and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law. Then said he, 'Lo, I come to do thy will, O God.' He taketh away the first (or the offerings of the law) that he may establish the second (or the offering of himself for the promise of the Gospel Covenant). By the which will (for which he made himself the offering) we are sanctified through the offering of the body of Jesus Christ once for *all*. And every priest (under the law of Moses) standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sin. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God. From henceforth expecting till his enemies be made his footstool." This last passage refers to 'Psalm cx., which says, in the fourth verse, "The Lord hath sworn and will not repent, 'Thou art a priest for ever, after the order of Melchisedec.'"

I think I have previously shewn in these pages

why Christ was called a "priest for ever, after the order of Melchisedec." As Melchisedec was the high-priest of blessing for the Most High God, to prepare Abraham for the Covenant God made with him, that he should be the future father of Messiah's redeemed race, therefore when Christ had borne the sacrifice for sin under the law, and in his ascended majesty He sat down at the right hand of God, he now reigns till all his enemies become converted, and bow before his footstool. "For by one offering he hath perfected for ever them that are sanctified."—Heb. x., from 1 to 14.

For this cause he is now the mediator of the New Testament or Covenant, that by means of death for the redemption of transgressions that were under the First Testament, they which are called might receive the promise of eternal inheritance; for where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth. Whereupon neither the First Testament was dedicated without blood—for when Moses had spoken every precept to all the people according to the law, he took the blood of calves, and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and the people, saying, "This is the blood of the Testament, which God hath enjoined upon you."—Heb., ix., 15 to 20.

This, be it remembered, was said at the giving of the law, when Moses, Aaron, Nadab, and Abihu, and the seventy of the elders of Israel, were permitted to see the glory of the God of Israel; while under his feet was, as it were, a paved work of a *Sapphire stone*, and as the body of heaven in His clearness.—Exodus xxiv., 3 to 10.

The Lord appearing to them thus, was again a figurative type, for after the blood of sprinkling on the book and on the people by Moses had prefigured

the immortal sacrifice that would be required for sin, the paved work of the *Sapphire Stone* beneath his feet prefigured again the Messiah of whom Isaiah wrote when he said, "Behold I lay in Zion for a foundation *a stone, a tried stone, a precious corner stone* (which Christ declared himself to be to his Gospel church),* a sure foundation. He that believeth on him shall not make haste." In another verse that follows, he shews how in him the sacrifice will overcome the Covenant of death which was pronounced upon the first Adam at the transgression, when the sentence that was pronounced was, "Dust thou art and unto dust shalt thou return."—Gen. III., 19. For judgment and righteousness were to concur. For it says, "And your *Covenant with death* shall be disannulled, and your *agreement with hell* shall not stand; when the overflowing scourge shall pass through then ye shall be trodden down by it." To return to the ninth chapter of Hebrews,

"Whereupon neither the first Testament (or Covenant) was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, 'This is the blood of the testament which God hath enjoined unto you.' Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood there is no remission. It was therefore necessary that the *patterns* of things in the heavens should be purified with these; but the heavenly things themselves with better things than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence

* Isaiah XXVIII., 16 to 18, with Matthew XXI., 23 to 45; and Ephesians II., 10 to 22.

of God for us. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

I think now we may better understand the nature of the First Covenant Promise God made with Abraham *after* Melchisedec had blessed him, and we must see how the sign asked of Abraham from God, and granted to him after the horror of a great darkness had fallen upon him, could be, what I have before advanced and answered to, figuratively, at the giving of the law from Mount Sinai, as a prelude of the enlightening power of the Gospel which followed by Christ Jesus.

The sign given to Abraham when a deep sleep and the horror of a great darkness fell upon him, is thus described, "And it came to pass that when the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between the pieces"—of the divided animals that Abraham had before prepared for the sacrifice,* which I have just

* When the *Sun of Righteousness* arose (on the Gentile world, then like the nations at the calling of Abram, lost and benighted in sin and idolatry) with *healing on his wings*, as the shadowy wings of the cherubim covered the mercy-seat that sustained the ark of God's covenant, or promise, (Malachi iv., 2) under the Levitical dispensation, at the giving of the sign required. We are told that it was after the *Sun* went down, and it was dark, that to Abram, the smoking furnace and the burning lamp prefigured the world's enlightenment, through Messiah's future word of enlightenment and inspiration in the Bible; thus the psalmist says: "Thy word is a lamp unto my path."—Psalm xix., 105.

endeavoured to shew was an antetype of him who would by his own immortal sacrifice, make an atonement for the sins of the whole world—not the Jews only, but also the Gentiles. The smoking furnace was first seen, and afterwards answered to at the giving of the law; when the Lord Jehovah himself responded to this sign (Exodus xix., 16 to 25, and Exodus xx., 1 to 3), for it is thus written at the time he first spake the ten commandments unto the people of Israel from Sinai, “And it came to pass on the third day in the morning, that there were thunderings, and lightnings, and a thick cloud upon the Mount; and the voice of the trumpet sounded loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.” Then was the sign given to Abraham of the smoking furnace figuratively responded to. For it is thus written, “And Mount Sinai was altogether on a *smoke*, because the Lord (Jehovah) descended upon it in *fire*, and the *smoke* thereof ascended as the *smoke of a furnace*, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord (Jehovah) came down upon Mount Sinai, on the top of the mount. And the Lord called Moses up to the top of the mount; and Moses went up. And the Lord said unto Moses, ‘Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.’ And Moses said unto the Lord, ‘The people cannot come up to Mount Sinai; for thou chargedst us, saying, Set bounds about the mount and sanctify it.’ And the Lord said unto him, ‘Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the priests

and the people break through to come up unto the Lord, lest he break forth upon them.' So Moses went down unto the people, and spake unto them. And God spake all these words, saying, 'I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods but ME.'"

Thus did the Lord God figuratively acknowledge to the sign he gave to Abraham at the giving of the law by his servant Moses, when he appeared before all the people, as it were, in *fire*, and the smoke thereof ascended as the *smoke of a furnace*, and He said, "I am the Lord thy God, which brought thee out of the land of Egypt: thou shalt have none other gods but me." Egypt, we must remember, was also mentioned by the Lord to Abraham when he first gave him the Covenant Promise, after he had seen the sign we are now considering; for he said, "Unto thy seed (which the Israelites had now become) will I give this land, from the river of Egypt, to the great river, the river Euphrates." They were also to serve that nation, or be in bondage to it, four hundred years; from which thralldom Moses had been especially called by the Lord to deliver them. And when He (the Lord) appeared to Moses in the *burning bush*, which was not consumed, saying, "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, I AM THAT I AM. I AM hath sent me unto you. This is my name for ever, and this is my memorial unto all generations." Or, as he himself declared it unto them afterwards from Mount Sinai, "I AM the Lord thy God, thou shalt have none other Gods but ME."

And to Isaiah, in the passage we have before quoted, to shew that he appointed the people of Israel to be his chosen witnesses, he says by the prophet, "Ye are *my witnesses*, saith the Lord (Jehovah), and

my servant whom I have chosen; that ye may know and believe me, and understand that I **AM HE**, before **ME** there was no God formed, neither shall there be *after me, I, even I, am the Lord* (Jehovah), and beside me there is no SAVIOUR."

Thus did the Lord confirm the attributes of his power by his own voice, and by the mouths of his prophets Moses and Isaiah.* The verse from Isaiah that follows seems to confirm my opinion as to the previous words referring to the time of the giving of the law from Mount Sinai, when the Jews, as the descendants of Abraham, were first constituted the chosen witnesses of the Lord, and afterwards preserved through every vicissitude to carry out and confirm the same. It is thus written, "I have declared (for then, on Mount Sinai, he spoke with his own voice, before all the people), and have saved (for he then led them from the land of Egypt, out of the house of bondage), and I have shewed, when there was no strange god among you (for he then said, "*I am the Lord thy God, thou shalt have none other gods but me*"); therefore *ye* are my witnesses, saith the Lord, that I am God; yea, before the day was I **AM HE** (for Moses was to say to them, "**I AM** hath sent me unto you"), and there is none that can deliver out of my hand; I will work, and who shall let (or hinder) it?"

When God made the Covenant Promise to Abraham, he said, "Unto thy seed will I give this land (or Canaan), from the river of Egypt to the great river, the river Euphrates." We have seen how the Jews were rescued from Egyptian bondage. The Euphrates was the river of Babylon, if I mistake not, and the next verse appears to bear upon that promise: "Thus saith the Lord your Redeemer, the Holy One of Israel; For your sake I have sent to

* Isaiah XLIII., 6 to 11; Exodus xx., 1 to 3; Exodus iii. 1 to 15.

Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships. *I am* the Lord, your Holy One, the Creator of Israel, your King. Thus saith the Lord, which maketh a way in the *sea*, and a path in the great waters (for it was to be from the river of Egypt to the great river, the river Euphrates, and God opened a path for them out of Egypt through the Red Sea)."

Water, by all I seem to have been given to understand from my previous Bible study, was the sign of God's Covenant Promise for the future salvation of the Gentiles, and *fire* was also the sign for the Jews as the natural seed of Abraham; which sign was first given at the time of the Covenant Promise being made.—Gen. xv., 17. This was why the Lord went before the Israelites when he led them out of Egypt in a pillar of fire by night* (for the sign of fire was

* The same figurative emblems of fire and water were preserved at the commencement of the Gospel dispensation in the signs assumed by the confirmation of Christ as Messiah, when attested to by the Holy Ghost or Spirit. John the Baptist, before he began his ministering, declared, when attesting that he himself was not the Christ, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoe-latchet I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire."—Matthew iii., 11. The Holy Ghost, when Christ was baptized assumed the form of a dove, in token of God's fidelity to the Covenant with Noah, and declared, "This is my beloved Son, in whom I am well pleased." And after Christ's resurrection he reminded his disciples of the words of John the Baptist, and shewed them what he meant by their being baptized with the Holy Ghost, and with fire (Acts i., 1 to 5); telling them they were not to depart from Jerusalem till the promise was accomplished; which was confirmed on the day of Pentecost by the Holy Ghost descending on the disciples under the semblance of cloven tongues of fire, before they went forth to preach the Gospel of the New Covenant doctrines. Thus, before the giving of the law to Moses, the Lord appeared to the Israelites, and led them through the wilderness in the pillar of cloud by day, to shew he was faithful to the oath he swore unto Noah, and the pillar of fire by night, to shew he

given when the sun went down and it was dark), and a pillar of cloud by day; agreeing with the sign God also gave to Noah when he set his bow in the cloud, and promised not to destroy the world while summer and winter, seed-time and harvest should last.* Thus, we may now understand why God appeared to Moses when he called him to rescue the Israelites from Egyptian bondage in the *burning bush* which was not consumed; which Bible commentators consider to signify the sign of the warmth of God's undying love for his church, which Moses was about to form for him in the wilderness by his own divine teaching; and it was when he called to him from the burning bush at the foot of Mount Horeb, or Sinai, and called himself the great I AM, that he said, "Certainly I will be with thee, and this shall be the token or sign that I have sent you; when thou hast brought forth the people out of Egypt ye shall serve God upon this mountain."—Exodus III., 1 to 15. Which they did when God descended upon it, and spake the commandments in their ears by His almighty voice.

Having thus endeavoured to prove how that the sign of the Smoking Furnace shewn by God to Abraham when he made his covenant with him, was responded to at the giving of the law on Mount Sinai, when it was altogether in a smoke, because the Lord Jehovah descended upon it, and the smoke thereof ascended as the *smoke of a furnace*.—Exodus XIX.,

was also faithful to the oath he sware unto Abraham. And at the commencement of the Gospel dispensation, the Holy Ghost attested to Jesus being the fulfilment of the promise to Noah; and after his resurrection the promise to Abraham was confirmed at the feast of the Pentecost, or commemoration of the giving of the law from Mount Sinai, when the Israelites sojourned in tabernacles in the wilderness, by cloven tongues of fire—as the Lord himself then spake the ten commandments or the law, saying "I AM the Lord thy God."

* In my manuscript before referred to, I have more fully shewn and proved this suggestion.

18. Let us now consider the remainder of the verse, Gen. xv., 17.

.. We have perused the first part, which said, "And it came to pass that when the sun went down, and it was dark, behold a smoking furnace." Now, we must understand the second sign, which says, "And a *burning lamp*, which passed between those pieces."

The Two Witnesses shewn to John were called the Two Olive Trees. These we have endeavoured to explain; and also the Two Candlesticks, or Lamps, standing before the Lord of the whole earth. Abraham saw a burning lamp, after the smoking furnace, pass between the pieces of the divided animals; which I believe to have been the figurative antetype of the two nations who would be descended from Abraham as the patriarchal father of Messiah's seed, who by the great immortal sacrifice thus prefigured, would unite them to himself by this for the remission of sin. But how were they to be thus united? It was by bringing them out of the gross darkness of ignorance and sin into the enlightenment of his redeeming grace by the future plan of salvation he would devise, and thus bring to light the hidden springs of darkness. This mental darkness was portrayed by the sleep that fell upon Abraham, and the horror that accompanied it; and the burning lamp was to be the type of that light that Saint John describes at the commencement of his Gospel, which begins thus, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." All things were made by him, and without him was not anything made that was made. In *him* was *life*, and the *life* was the *light* of men. And the *light shineth in darkness, and the darkness comprehendeth it not.*" Which was the case when the *smoking furnace* and the *burning lamp* passed between the pieces of the divided animals of the sacrifice.

John then speaks of John the Baptist as the fore-runner of Christ, and says, "There was a man sent from God whose name was John. The same came for a *witness*, to bear *witness* of the *Light*, that *all* men through him might believe. He was not that *Light*, but was sent to bear witness of that *Light*. That was the true light that lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own (or the Jews, as the children of Abraham, Isaac, and Jacob, blessed in the First Covenant Promise), and his own received him not. But as many as received him, *to them* gave he power to become the sons of God, (because they became the children of adoption as Messiah's seed), even to them that believe on his name (or Jehovah, the great I AM, who himself proclaimed from Sinai's Mount, "I AM the Lord thy God, there are none other gods but me"). Which (sons) were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us—and we (or his chosen disciples) beheld his glory, the glory as of the only begotten of the father—full of grace and truth."—John 1., 1. to 14. At whose presentation to the temple, which He, as the Word from the beginning, by his holy power had caused to be erected for his worship and man's redemption. The aged Simeon, by the power of the Holy Ghost, was led to exclaim, "Lord, now lettest thou thy servant depart in peace, according to thy word. For mine eyes have seen thy salvation. Which thou hast prepared before the face of *all* people. To be a *light to lighten the Gentiles*, and to be *the glory of thy people Israel*." For when, in after ages the glory of the Lord appeared to the Jews, to acknowledge the acceptable sacrifices, it descended from the Lord as a *fire*, and consumed them.—Levit. ix., from 6 to 24, and I. Kings, xviii., 36 to 39.

Thus was He *a light by his holy word* to lighten the Gentiles, and He was the glory of his people Israel in perfecting the sacrifice of grace for their redemption. Isaiah prophesied of Messiah's coming as the seed of the woman, and said, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice, from henceforth and for ever. The zeal of the Lord of Hosts shall perform this." This last was evidently a promise to the Gentiles, as God is styled the Lord (Jehovah) of *Hosts*, and the chapter began thus—after speaking of the time of the vexation of the church, as the espoused of the Lord,—saying her dimness or darkness was not to be as it then was, when the land of Zebulun, and the land of Naphtali beyond Jordan, "Galilee of the nations (or Gentiles)," was afflicted. This passage was also referred to by Jesus himself at the calling of his disciples.—Isaiah ix., 1 and 2, with Matthew iv., 12 to 16. He said, the people that walked in *darkness* have seen a great *light*, they that dwell of the land of *the shadow of death*, on them hath *the light shined*.

The Gospel light shone upon the Gentiles, as we may perceive by the above quotations, when Jesus called his disciples from the Jewish nation to go forth as he commanded them after his resurrection, to teach *all nations*, baptizing them in the name of the Father, the Son, and the Holy Ghost.—Matthew xxviii., 19 and 20.

They had before sat in the darkness of ignorance and idolatry, as Abraham himself did, when God called him from the land of Ur of the Chaldees; and they then sat under the shadow of death, as Abraham

also did before the Lord called him to make him the natural father of Messiah's promised seed—for the sentence of death was pronounced upon Adam after the transgression: but after Jesus was born, as the Messiah of light, and had taught his Gospel law of love to his disciples, and had borne for them and for us all the penalty of sin by the sacrifice of himself, and again shewn himself to his disciples after his resurrection, he became the resurrection and the life, as the first fruits of them that slept, and the hope of a future resurrection to all. "For as in Adam all die, even so in Christ shall all be made alive."—I. Cor., xv., 12 to 22.*

Before the birth of Christ, Zachariah, the father of John the Baptist, and a priest of the Jewish temple, prophesied of him as the day-spring from on high, who had visited us "*to give light to them that sat in darkness, and the shadow of death, and to guide our feet in the way of peace.*" This was when he called his own son John, as the forerunner of Jesus before his ministry began, for he was then a babe. Yet Zachariah then by inspiration declared that he (John) should be called the child-prophet of the Highest, and go before the Lord to prepare his way (Luke i., 76 to 79), which John the Baptist afterwards did, and baptized Jesus himself in Jordan, when the Holy

* Saint Paul writes of the Ephesian converts, as the children of disobedience, for they were idolators formerly, "Be not ye partakers with them (or the sinners and unconverted); for ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light, for the fruit of the Spirit is all goodness, righteousness, and truth, proving what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.'—Eph. v., 6 to 14. Thus as in Adam all have died, even so in Christ shall all be made alive.

Ghost descended upon him in the form of a *dove*, to acknowledge that the Lord had been faithful to the Covenant he made with Noah (I. Peter, III., 18 to 22), and the voice from Heaven was heard, saying, "This is my beloved Son, in whom I am well pleased." And Jesus had before commanded John to fulfil his mission, saying, "Thus it becometh *us* to fulfil all righteousness."—Matth. III., 13 to 17. John was the *last* prophet called under the law of Moses, before his coming.

Saint Peter, speaking of the prophecies of Scripture, after he had alluded to the scene of the transfiguration on the holy mount, when the same voice proclaimed Jesus to be the beloved son of God, in whom he was well pleased, adds, speaking of the Jewish nation as the seed of Abraham, to which he himself belonged, "*We have also a more sure word of prophecy (from the beginning), to which we do well to take heed, as unto a light that shineth in a dark place, until the day (of salvation) dawn, and the day-star (or the light of revelation) arise in our hearts.*"—II. Peter, III., 16 to 19.

I think if we bear these and many more passages of Scripture that might be quoted in mind, we shall now understand that if the sign given to Abraham when the Lord made a covenant with him, of the smoking furnace which passed between the divided animals, referred to the future enlightenment of the world by the knowledge of himself, and the holy religion he would institute for man's salvation, so his appearance on Mount Sinai with corresponding signs, and surrounded by corresponding attributes, when he spake the ten commandments of the law by his own mighty voice to the descendants of Abraham, to whom these signs and promises were given, was an acknowledgment to them that he was faithful to the promise he then gave; for when he came down upon the mountain it was altogether in a *smoke*, and the

smoke thereof ascended as the *smoke of a furnace*.—Exodus xix., 17 to 20. This may be more fully understood, if we study the sacred volume, from the mouths of the prophets and apostles, for David says, “O that men would therefore praise the Lord for his goodness, and for his wonderful works to the children of men; for he satisfieth the longing soul, and filleth the hungry soul with goodness. Such as sit in darkness and the shadow of death, being bound in affliction and iron.”—Psalm cxvii., 8 to 11. And again, “Unto the upright there ariseth light in the darkness; he is gracious, and full of compassion, and righteous.” Psalm cxii., 4. Solomon, at the dedication of the temple, appears to refer to the time of promise which God made to Abraham, and appeared to him after the sun went down and *it was dark*, and the horror of a great darkness had overpowered him; for he began his prayer by saying, “The Lord (Jehovah) said he would dwell in the thick darkness. I have surely built thee an house, to dwell in a settled place, to abide in for ever.” And again, when he spoke of the fulfilment of the promise, after the Lord had brought them out of the land of Egypt, and established the law from Mount Sinai, when the Ark of the Covenant was made to be kept in the holy place, as a memorial before the Lord for ever, he says, “The Lord hath performed his *Word* that *he* spake. And I am risen up in the room of David my father, and on the throne of Israel as the Lord promised, and have built an house for the name of the Lord God of Israel.” That the Lawgiver (of which the Ark of the Covenant built by the instructions of the Lord to Moses, the lawgiver of Israel, was a memorial), and the Sceptre, which was now swayed by Solomon, might not depart from Judah (Gen. xlix., 10). Solomon had also built the first temple of the Lord, that he might put his name there, which said, “I am Jehovah, the Lord thy God,” therefore he reminded the

people of what the Lord had done for them, and shewed that he had prepared a place for the Ark in the temple he had built, saying, "And I have set there a place for the Ark; wherein is the Covenant of the Lord (Jehovah), which he made with our fathers when he brought them out of the land of Egypt." And the Lord himself responded to this appeal, and the prayer afterwards offered up by Solomon for the blessing of the Lord on his temple and on the people, by the same sign of *fire*, that he first gave to Abraham when he made the Covenant with him, as we have before seen; and also at the calling of Moses, when he appeared to him in the burning bush. For we read, "Now when Solomon had made an end of praying, the *fire* came down from heaven, and consumed the burnt-offerings and the sacrifices. And the glory of the Lord filled the house. And the priests could not enter the house of the Lord, because the glory of the Lord had filled the Lord's (or Jehovah's) house. And when all the children of Israel saw how the *fire* came down, and the glory of the Lord (Jehovah) upon the house, they bowed themselves down, and worshipped, and praised the Lord, saying, 'For he is good, for his mercy endureth for ever.'"—I. Kings, viii., 12 and 13, 20 and 21, with II. Chron., vii., 1 and 2, and Psalm cv., 1 to 10. Thus, at the formation of the law of Moses for the wilderness church, as the infant mother of the future temple, the Lord appeared on Mount Sinai in a *smoke*, the smoke of which ascended as the smoke of a furnace, and responded to the Covenant sign he gave to Abraham. Again, when Aaron and his sons were installed into the priesthood—for at the time of the sacrifice the Lord descended in glory, and consumed the sacrifice by fire (Lev. ix.): and at the completion of Solomon's temple, which the Lord commanded him to build for a house, that he might place his name there for ever, he again descended in his glory, and consumed the sacrifice with holy fire.

I think, now, it will be clearly seen that these appearances answered to their corresponding signs when the Covenant was first made with Abraham, as the father of the promise for Messiah's seed, for their future redemption by his holy religion.

Let us now compare these opinions with the declarations of the apostles and prophets. Saint Paul writes of the light of Christianity, "But if our Gospel be hid, it is hid to them that are lost. In whom the God of this world hath blinded the minds of them which believe not, lest the *light* of the glorious Gospel of Christ, who is the image of God, should *shine* unto them. For we preach not ourselves, but Christ Jesus the Lord (Jehovah); and ourselves your servants for Jesus's sake. For God, *who commanded the light to shine out of darkness* (Gen. xv., 17), *hath shined in our hearts, to give the light of the knowledge of the glory of God* in the face of Jesus Christ."—II. Cor., iv., 3 to 6. Again, Saint Paul writes, "Judge nothing before the time until the Lord come, who both will bring *to light the hidden things of darkness*, and will make manifest the counsels of the hearts; and then shall every man have praise of God."—I. Cor., iv., 5. Again, he says of those who have received the Gospel instruction, "Ye were sometimes *darkness*, but now are ye *light* in the Lord: walk as children of *light*."—Eph., v., 8. In his defence before King Agrippa, Saint Paul, speaking of his own call and miraculous conversion, says, "At mid-day, O king, I saw a *light* from Heaven, above *the brightness of the sun*, shining round about me, and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.' And I said, 'Who are thou, Lord?' And he said, 'I am Jesus, whom thou persecutest. But rise, and stand upon thy feet; for I have appeared

unto thee for this purpose, to make thee a minister and a *witness* both of these things which thou hast seen, and of those things in the which I will appear unto thee. Delivering thee from the people, and from the Gentiles, unto whom I now send thee. To open their eyes, and to turn them from *darkness* to *light*, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”—Acts xxvi., 13 to 18.*

Jesus, addressing his disciples before his death, said, “Yet a little while and I am with you. Walk while ye have *light*, lest *darkness* come upon you; for he that walketh in darkness knoweth not whither he goeth. While ye have *light* believe in that *light*, that ye may be children of that *light*.”—John xiii., 35 and 36. Before he told them this, he had spoken to them of the sacrifice he was about to make for man’s redemption, and a voice from heaven had testified to his appeal. Let us read the passage. “Now is my soul troubled; and what shall I say. Father, deliver me from this hour; but for this cause came I unto this hour. Father, glorify thy NAME.” We have before seen how the sacred name of Jehovah was borne by the Lord in connection with the holy promise of the Covenant for Messiah’s seed. Therefore, when Jesus made this appeal, we read, “Then came there a voice from Heaven, saying, ‘I have both glorified it and will glorify it again.’” He had glorified it before, as the Lord Jehovah, to the Jews, and would glorify it

* By comparing Acts xxvi., 18, and Acts ix., 1 to 9, we may understand and see that Saint Paul’s being struck with blindness himself, and afterwards having his sight restored in the way appointed by the Lord, when he was called to be the apostle of the Gentiles, was a sign that the blindness of the Jews, who in their ignorance persecuted Jesus and denied him, would be removed, and their eyes opened to enlighten the Gentiles. Before then, Saul, afterwards Saint Paul, was a zealous persecutor of the Christians.

again, as CHRIST, the Messiah, to the Gentiles and converted Jews by the Gospel call. "The people therefore, that stood by and heard it said that it thundered, others said an angel spake to him. Jesus answered and said, 'This voice came not because of *me*, but for *your* sakes. Now is the judgment of this world; now shall the prince of this world (who first caused the fall of the human race, for which I am about to suffer) be cast out. And I, if I be lifted up from the earth (which he was afterwards at the crucifixion and sacrifice—and after resurrection) will draw all men unto me.' This he said signifying what death he should die. The people answered him, 'We have heard out of the law that Christ abideth for ever; and how sayest thou, The Son of man must be lifted up? who is this Son of man?' Then Jesus said unto them, 'Yet a little while is the *light* with you. Walk while ye have the *light*, lest *darkness* come upon you; for he that walketh in *darkness* knoweth not whither he goeth. While ye have *light*, believe in the *light*, that ye may be children of the *light*.'"

Do we still need to multiply further evidence—which we could do—or will this suffice? But let us give one more answering testimony, and then we will go back to Genesis xv., 17, and try to connect it with Revelations xi., 1 to 4, and Zechariah iv., or we may be accused of wandering from our purpose, though, if the reader has followed me with attentive observation through these pages, he will perceive that all that I have hitherto advanced, with regard to both Jews and Gentiles, has been to sustain and corroborate my proposed testimony.

The very elements themselves were thus permitted to give their answering testimony, that Messiah had fulfilled the promise God made to Abraham, when he gave him the sign he asked, at the time he commanded him to sacrifice the animals that were to be figurative of Christ's immortal sacrifice for man's re-

demption; for he waited till the sun went down, and it was dark, before the smoking furnace and the burning lamp passed between the pieces. And at the time of the crucifixion we read, "And it was about the sixth hour. And the *sun was darkened*, and the veil of the temple was rent in twain."

The veil of the temple under the law concealed the mercy seat, where the Ark of the Covenant was deposited, and when the veil was thus rent *in twain*, and the Ark and the Mercy-seat exposed to view at the time of the crucifixion, it was to shew that the Jews and Gentiles would alike partake of the mercies of redemption by the sacrifice of Christ. Saint Paul, describing the two immutable things confirmed by the oath of God, in which it was impossible for him to lie, to the posterity of Abraham, in the Covenant Promise, which was to give them strong consolation in the hope of Messiah set before them, says, "Which hope we now have as an anchor of the soul both sure and steadfast, which entereth into that within the veil. Whither our *forerunner* is for us entered, even Jesus."—Heb. vi., 13 to 20.

Then, when the sun was darkened, and the veil of the temple rent in twain, which exposed the Mercy-seat to view, Jesus cried with a loud voice, "Father, into thy hands I commend my spirit," and having said this he gave up the ghost. Now when the centurion (who was a Roman soldier) saw what was done, he glorified God, saying, "Certainly, this was a righteous man."—Matth. xxvii., 45 to 54, Luke xxiv., 44 to 47, and Mark xv., 33 to 39. And if we have thus proved how Jesus fulfilled the promises, let us also study his commands to his disciples, for he says, "Ye are the light of the earth. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all who are in the house. Let *your light* so shine before men, that they may see your good works,

and glorify your Father which is in Heaven. Think not that I am come to destroy the law or the prophets; I am come not to destroy but to fulfil. For verily I say unto you, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—Matth. v., 14 to 18.

Thus was the Gospel light to re-illuminate the dark and hidden mysteries of the law, for the brightness of the New Covenant or Testament before promised; while the disciples were to be "the light of the world, and as a *candlestick* which giveth light unto all that were in the house (or temple of the Lord):" while the *candlestick* that God commanded Moses to have made for the wilderness church was still to burn as a memorial before the Lord for ever; for Saint Mark and Saint Luke, referring to the same passage add, For there is nothing hid that shall not be manifested; neither was anything kept secret that it should not come abroad.—Mark iv., 21 and 22, Luke viii., 16 and 17, and Luke xi., 33 to 36.

Abraham saw a Burning Lamp—or as it was afterwards and elsewhere called a Candlestick—pass between the pieces of the divided animals, which were then typical of the immortal sacrifice which Messiah would afterwards accomplish for man's redemption, who would be reclaimed by the institutions he appointed for his worship in righteousness and the beauty of holiness. We have seen how the sign of the smoking furnace was attested to at the proclaiming the commandments of the law, by the Lord our God, from Mount Sinai; and afterwards Moses, when telling the Israelites how he came down from the mount with the two tables of stone (as typical of the two Covenant Promises) in his hand, which were written by the finger of God himself, says, "I turned and came down from the mount, and the mount *burned with fire*, and the *two* tables of the Covenant were in my *two* hands."—Deut. iv., 8 to 17. Thus

was the sign of fire again attested to at the writing out those commandments by the finger of God himself on those tables which the Lord delivered to Moses, to be kept in the Ark as a memorial of the Covenant for ever.

Let us now notice how the sign of the Burning Lamp (Gen. xv., 17) was also responded to at the institution of the services of the law. After the tables of the Covenant had been given to Moses, it was commanded to make a sacred lamp, or candlestick, according to the pattern which the Lord shewed him in the mount (Numbers viii., 1 to 4, and Exodus xxv., 31 to 40), with seven lamps or burners, which, as we have before seen, were to be fed with *pure oil olive*, beaten for the light, to cause the lamp to burn before the Lord continually. The command was thus written, "And thou shalt command the children of Israel that they bring thee *pure oil olive*, beaten for the light, to cause the lamp to burn always in the tabernacle of the congregation, without the veil, which is before the testimony. Aaron and his sons shall order it from evening to morning before the Lord (Jehovah). It shall be a statute for ever unto their generations, on behalf of the children of Israel."—Numb. xxiv., 1 to 4, with Exodus xxvii., 20 and 21.

The Lamp, or Candlestick, was to burn as a statute for ever unto the generations of the children of Israel on their behalf before the Lord Jehovah. It was not to be the light of an hour, nor of a day, nor of a month, nor a year, but it was to be for ever, and to burn before the Lord continually; and to this day the sacred lamp is burnt before the Lord in their congregations, among the Jews as the descendants of Abraham, and among the Christians in spiritual love. Isaiah, shewing the Jews how fervently he desires that they should be conformed to God's promise, writes thus as the prophet of the Lord, which passage has been before noticed more than once: "For Zion's

sake I will not hold my peace, and for Jerusalem's sake I will not rest; until the righteousness thereof shall go forth as brightness, and the salvation thereof as a *lamp* that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name." This last prophecy was fulfilled, as we have seen, when the converted Jews and Gentiles were first called Christians at Antioch.—Isaiah LXII., 1 and 2, and Acts XI., 26.

I believe the hundred and nineteenth Psalm is attributed to Ezra, who assisted Zerubbabel with the building of the second temple at Jerusalem, after the return of the Jews from the Babylonian captivity, and in that Psalm he says, "Thy word" (or thy promise). For Christ is called "the Word from the beginning; in whom was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not." Which passage we have examined and explained previously, as darkly referring to the time when God made the Covenant Promise to Abraham.—Gen. xv., 17. And in Psalm CXIX., 104, it is written, "Thy word (or promise) is a lamp unto my feet and a light unto my path." If Ezra wrote this Psalm, and was joined with Zerubbabel in the rebuilding of the temple, then we can better understand the comparison just quoted, of God's word, or promise, to a lamp, which was to guide his way—for the verse following says, "I have sworn and will not repent, that I will keep thy righteous judgments," and he needed the Lord's helping grace to keep that oath. But Ezra had himself well studied the word of the Lord in the Covenant Promises he had made to Abraham, and knew, most likely, what they were intended by their figurative similes to convey, for we read that he was a ready scribe in the law of Moses (Ezra VII., 6, Nehemiah VIII., 1 to 8, Nehemiah IX., 6 to 8, and 23 to

25, with Gen. xv., 12 to 18), who revived the book of the law at the time of the rebuilding of the temple, and read it in the ears of all the people, reminding them of all that the Lord had done for Abraham and his seed, both in the Promise and Fulfilment; and he might well glory in that word which he saw, even then, so mercifully fulfilled; and thus looking back to the time of the promise, adopt the metaphor of speech he did, and say, "Thy Word is a *lamp* to my feet, and a *light* unto my path."

Zechariah, Ezra, and Zerubbabel, were all contemporaries, and assisted at the rebuilding of the second temple. It was also Zechariah's prophecy at that time, that John referred to in the Revelations, as we have before seen (Rev. xi., 1 to 4, with Zech. iv.); and now, I think, after all that has been previously advanced, there will be little difficulty in sustaining my previously-advanced opinion, by comparing the two chapters,—that the Jews and Gentiles were the Two Witnesses meant.

Let us again read Zechariah iv. "And the angel that talked with me came again, and waked me as a man that is wakened out of sleep." I think we have sufficiently seen what this awakening out of sleep was intended to signify; if not, let the words of Saint Paul explain. "All things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light. Wherefore he saith, 'Awake thou that sleepest, and arise from the dead, and *Christ* (or Messiah) shall give thee light.'—Eph. v., 13 and 14.

"And the angel said unto Zechariah, 'What seest thou?' And he said, 'I have looked, and behold a candlestick all of gold, with a bowl upon the top of it. And His (or the Lord's) seven lamps thereon, and the seven pipes to the seven lamps, which are on the top thereof.'—Exodus xxv., 31 to 37, with Zech. iv., 2, and Numb. viii., 1 to 4. This was but a representation of the sacred Candlestick or Lamp of the temple,

or tabernacle, that the Lord commanded Moses to have made, to burn as a testimony before him for ever, which lamp was to be lighted, as we have also seen, with pure *oil of olives*.—Lev. xxiv., 1 to 4.

This, too, agrees with what was next shewn to the prophet. For by the candlestick he saw, as it is written, “two *olive trees* by it; one upon the right side of the bowl, the other on the left side thereof. Then the angel that talked with me answered and said unto me, ‘Knowest thou not what these be?’ And I said, ‘No, my lord.’ And he answered and said unto me, ‘This is the Word of the Lord unto Zerubbabel.’” We have just seen that Zechariah, Zerubbabel, and Ezra, were all contemporaries for rebuilding the second temple of Jerusalem after the Babylonian captivity, and that the hundred and nineteenth Psalm, which says, “Thy word is a lamp (or candlestick) to my feet, and a light unto my path,” was supposed to be written by Ezra, who in all probability was aware of this vision of Zechariah, and took his simile, or figurative metaphor, from it. For the angel describes the lamp, or candlestick, to him that he saw in the centre of the *two olive trees* thus, “This is the word of the Lord (Jehovah unto Zerubbabel, saying, ‘Not by *might*, nor by *power*, but by my *Spirit*,’ saith the Lord of Hosts.” Thus was the word of the Lord, by the spirit of prophecy and heavenly light, to accomplish the work of man’s redemption; while the Lamp, or Candlestick, of Revelation shone on the redeemed who were to be fed from the word of inspiration, the redeemed, as we have seen, being first divided into two portions, emblematical of Jews and Gentiles. The Jews, being the first planted, are called the good olive tree, which derived its nourishment from the root of Messiah’s planting; while the Gentiles are compared to an olive tree, wild by nature, which, when grafted on the good olive tree, partakes with them of the root and fatness of the original tree.—Rom. xi., 11 to 27.

Then the angel that shewed these things to Zechariah said, "Who art thou, O great mountain? (This must have signified the mountain of idolatry and sin.) Before Zerubbabel thou shalt become a plain; and he shall bring forth the Headstone thereof with shoutings;" for he was called upon by the Lord to build the temple that was standing in Jerusalem when Christ was born (Ezra v., 2, with Luke xix., 41 to 45, and the other evangelists), whose future destruction he himself so prophetically foretold before his crucifixion. Zech. iv., 7. Therefore the angel told Zechariah that Zerubbabel should bring forth the headstone thereof with shoutings, crying, "Grace, Grace, unto it," which signified Messiah. "But Christ being now come an high priest of good things to come, by a greater and more acceptable sacrifice not made with hands (nor of earthly building)" (Heb. ix., 11); for Saint Paul, writing to the Corinthian converts, says, "Know ye not that *ye* are the *temple of God*, and that the *Spirit of God dwelleth in you*. If any man defile the temple of God, him shall God destroy. For the temple of God is holy, which temple ye are."—I. Cor., iii., 16 and 17. Thus was it told to Zerubbabel when he saw the candlestick fed by the oil of the olive trees that grew by its sides. "Not by might, nor by power, but by *my Spirit*, saith the Lord of Hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and He (or Messiah, prophetically) shall bring forth the Headstone thereof, crying 'Grace, grace, unto it.' (Jesus was called the *stone* the Jews rejected.) Moreover, the word of the Lord came unto me, saying, 'The hands of Zerubbabel have laid the foundation of this house (Ezra vii., 6); his hands shall also finish it, and thou shalt know that the Lord of Hosts hath sent me unto you. For who hath despised the day of small things; for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven: they are the

eyes of the Lord (Jehovah), which run to and fro through the whole earth.* Then answered I, and said unto him, '*Who are these two olive trees upon the right side of the candlestick and on the left side thereof?*' And I answered again, and said unto him, 'What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?' And he answered and said, 'Knowest thou not what these be?' And I said, 'No, my lord.' Then said he, 'These are the *two anointed ones*, that stand before the Lord of the whole earth.'"—Zech. iv., 11 to 14, with Rev. xi., 1 to 4.

Thus does it now appear clear that the Candlestick here depicted was figurative of Christ, or Messiah, himself, supported by the two types of his spiritual promises for the redemption of both Jews and Gentiles through his Covenant, which was to be a light to lighten the Gentiles, and the glory of his people Israel (Luke ii., 22 to 32), in his temple of worship and love.

The two golden pipes that convey the golden oil from the bowl or fountain of the Candlestick appointed for its supply, and so connecting the sacred Lamp with the branches—its supporters on either side—must be intended to designate the *two Testaments*, or Covenants, of the Bible promise—in the book of the law and the prophets for the Old Testament, and the Gospels of Christ, with the epistles, for the New Testament—that the Jews and Gentiles may ever be living monuments of glory as *anointed ones* by the unction of the Spirit: for it was not to be by might, or by power, but by his Spirit, that the Lord (Jehovah) of Hosts, in the whole multitude in heaven and earth, would accomplish all.—Zechariah iv., 6.

* The number seven refers to the Gentile promise. I have shewn more respecting this in my manuscript before referred to in these notes.

Let us now return to Revelations xi. "And there was given me a reed like unto a rod; and the angel stood, saying, 'Rise and measure the temple of God, and the altar, and them that worship therein.'" We now see why this verse must not be lost sight of, when we consider what follows in this verse, as well as the following one, respecting the space which was to be allotted to the Gentiles, which was to be immeasurable, as they were evidently intended prophetically to shew the connection that was to follow, which I have endeavoured in the foregoing pages to exemplify.

The second verse is thus written: "But the court which is without the temple leave out, and measure it not, for it is given to the Gentiles; and the holy city shall they tread under foot forty and two months. And I will give power to my *Two Witnesses*, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth." As I said before, I do not pretend to calculate as to the times or the seasons; but leave that to Him from whom no secrets are hid, and those whom he has gifted, for more learned elucidations on that point; but shall go on to the following verse, which I have previously endeavoured to prove from Zechariah iv., Romans xi., Isaiah xlii., 8 to 11, and other passages of Scripture. These are the *Two Olive Trees*, and the *Two Candlesticks* standing before the Lord of the whole earth.

Let us now recapitulate Saint Paul's explanation of the Olive Branches to the Romans, and then we will proceed with Revelations xi. "Have they (or the Jews) stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy (or emulation). Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles (for when the Jews were converted the original name of Jew was lost in that of Christian, so

the diminishing of them was the riches of the Gentiles), how much more their fulness (by the unity of Christ)?”

Saint Paul then shews who he is addressing, and says, “For I speak to you Gentiles, inasmuch as I am an apostle of the Gentiles (though a converted persecutor of them at first, but called afterwards for that very purpose, as he himself told King Agrippa—Acts xxvi., 15 to 18), I magnify mine office. If by any means I may provoke to emulation them which are my flesh (or the Jews), and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first-fruit (which they were) be holy, the lump (or the united body in Messiah) is also holy; and if the root be holy, so are the branches. And if some of the branches be broken off (which some of the Jews then were, not believing Jesus to be the promised Messiah), and thou (or the Gentiles Paul was then addressing), being a wild *olive tree* (see Rev. xi., 4), wert grafted in among them, and with them partakest of the root and fatness of the *olive tree*; boast not against the branches. But if thou boast, *thou bearest not the root, but the root thee*. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith (or belief also). Be not highminded, but fear. For if God spared not the natural branches (or the Jews), take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell severity; but toward thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. *And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again.* For if thou wert cut out of the *olive tree* which is wild by nature, and wert grafted, contrary to nature, into a *good olive tree*, how much more

shall these, *which be the natural branches*, be grafted into *their own olive tree*? For I would not, brethren (here Saint Paul appears again to be addressing the Jews), that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that (spiritual) *blindness is in part happened to Israel, until the fulness of the Gentiles be come in*. And so ALL ISRAEL shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. *For this is my Covenant unto them, when I shall take away all their sins*. As concerning the Gospel, they (or the unconverted) are enemies for your sake; but as touching the election (which made the seed of Abraham God's chosen people), they are beloved for the fathers' sakes. For the gifts and calling (or promises) of God are without repentance. For as ye (or the Gentiles) in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy (or conversion) they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory for ever.—Amen.”—Rom. XI., with Isaiah XL., 13 to 15.

Let us now return to Revelations XI., 4, which says of the Two Witnesses, “These are the *Two Olive Trees*, and the *Two Candlesticks* standing before the God of the earth. And if any man will hurt them, *fire* proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.”

We have before seen how fire was the Covenant sign God gave to Abraham (Gen. xv., 17), and how it was responded to when Moses was first called to be the lawgiver, and rescue his Israelitish brethren from the bondage of Egypt, by the Lord appearing to him in the burning bush which was not consumed (Exodus iii.); but here we read that *fire* proceeded out of their mouth. Let us see how this was verified in a figurative point of view.

When John the Baptist, as the forerunner of our Lord, was asked whether he were the Christ, or Messiah, or not, John answered, saying unto them all, "I indeed baptize you with *water*; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall baptize you with the Holy Ghost and with *fire*. Whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matth. iii., 11 and 12.

If we analyze this passage, comparing it with others, we shall be able to trace its affinity with what was said of the Two Witnesses, who were to consume their enemies with the fire that should proceed out of their mouths. Fire, I have endeavoured before to shew, was the figurative emblem, or sign, that God gave to Abraham when he made his Covenant with him (Gen. xv.). Water was also the sign that he likewise recollected the previous Covenant he had made with Noah, when he placed his bow of remembrance in the cloud. It was on this account that the sacrament of baptism was instituted (see I. Peter, iii., 18 to 21), and Christ therefore submitted to it himself before he began his worldly ministry, and it was then acknowledged to by the Holy Ghost, or Spirit of God, assuming the form of a dove, which bird returned to the Ark of Noah, when the waters were stayed upon the earth, with an *olive leaf* in her mouth. Was not the *olive leaf* an emblem, then, that the anger of the

Lord was stayed, and redeeming mercy yet would shine upon the family of Noah, whom he had saved to re-people the earth in righteousness. Then were not the Olive Branches or Trees that Zechariah saw, and John had explained to him after Christ's resurrection, a fit emblem for one Covenant sign; and the Candlestick, or Lamp, shewn to Abraham, the son of Terah, the seventh from Noah, a fit emblem of the other promise God made to him in his posterity.—Gen. xv., 17. The Lamp, or Candlestick of the Tabernacle, had seven branches, and was allowed to consume nothing but the *pure oil of the olive*. Thus was the figure sustained throughout under the law in its ceremonies till the coming and baptism of Jesus (as one born of the Jews) by John, the son of Zachariah, the Jewish high-priest, whose mother was of the daughters of Aaron (Luke i.), and at his baptism the Holy Ghost, or promised Spirit, whom Zechariah the prophet was told would accomplish the completion of the work that Zerubbabel had began, without might or power, when he was shewn the Candlestick with its seven Lamps, fed by the sacred oil that was to nourish and supply the two Olive Trees or Branches, that as the two anointed ones were to stand before the God of the earth. At the baptism of Jesus by John with water, as the sign of Noah's preservation in the Ark (I. Peter, iii., 18 to 21), which was also symbolical under the law, as the Ark of the Covenant was ever kept on the *mercy-seat* of the temple as a memento of promise, and Moses, the lawgiver of the First Covenant, was also preserved on the waters of the Nile, the river of Egypt named of God when he made the Covenant with Abraham (Gen. xv., 17 and 18), in an ark of bulrushes. The Holy Ghost also appeared in the form of a dove, and acknowledged to Christ's divinity by a voice from Heaven, saying, "This is my beloved Son, in whom I am well pleased." Thus were the shadows and figures preserved to the last under

the Mosaical dispensation, till John and Jesus met in the waters of Jordan to fulfil all righteousness; and as John told his disciples afterwards concerning Jesus, that as the law was passing away, so Christ must *increase*, while he would *decrease*; for he that hath the Bride—which the Gospel church figuratively became under the new dispensation—is the Bridegroom.—John iii., 25 to 36.

Yet John then told the Jews, saying, “I indeed baptize you with water unto repentance, but there cometh one after me whose shoe-latchet I am not worthy to unloose, and he shall baptize you with the Holy Ghost (or Spirit of faith), and with fire. Whose fan is in his hand, and he shall thoroughly purge his floor, and gather the wheat into his garner, but he shall burn up the chaff with unquenchable fire” (Matthew iii.)—or as the Two Witnesses in the Revelations were to destroy their enemies, by the fire that proceeded out of their mouths; for as Isaiah predicted, “with the breath of his lips, he (or Messiah) would slay the wicked.”—Isaiah xi., 1 to 4.

Now let us see how this emblem was supported and carried out. Saint Paul, in the eleventh chapter of Romans, after shewing us how the Jews and Gentiles were the Two Olive Trees—one the original one that grew from the root of the promised tree in Messiah's salvation; the other, as grafted into the first Olive Tree, though wild in its natural state—adds, “And so *all Israel* shall be saved, as it is written, “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob. For this is my Covenant with them, when I shall take away their sins.” If we turn to this passage in Isaiah lix., 20 and 21, it is thus written, “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord (Jehovah). As for me, this is my Covenant with them, saith the Lord (Jehovah); *My Spirit* that is upon thee, and my *words* (of pro-

phency) which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, from henceforth and for ever." Compare this with Zechariah iv., 6, where we are taught how much is to be accomplished in the temple of the Lord by the influence of the Spirit; and where the Lord of Hosts declares it will be by *his Spirit*, and not power and might, from the temple itself Zerubbabel was about to build, that the *Head-stone* would come whom David predicted was to be Messiah (Psalm xviii., 19 to 24), and which Christ acknowledged himself to be, and his disciples confirmed.—Matth. xxi., 42 to 45, Eph. ii., 20 to 22, Acts iv., 6 to 12, with I. Peter, ii., 2 to 7. The Head-stone was to come, crying, "*Grace, Grace*, unto it." Saint Paul, in allusion to this promise, begins the passage now quoted from Ephesians ii., which he addresses to Jews and Gentiles, as both the circumcision and uncircumcision, by saying, "For by *grace* are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Because that by the strength of the Covenant the world was to be redeemed in righteousness.) Wherefore remember, that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands (for God had commanded Abraham and his posterity to preserve the sign, and Ishmael and himself received it on the same day, after he made the Covenant with him, Gen. xvii., 13 to 17); that at that time ye (as Gentiles) were without Christ (or without knowing him as the Messiah promised), being aliens from the commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the world; but now in Christ Jesus

ye (or the Gentiles) who sometimes were far off, are made nigh by the blood of Christ (or the sacrifice first prefigured, Gen. xv., when Abraham demanded the sign of God, as before shewn). For he (or Christ, as Messiah) is our peace, who hath *made both one* (the Circumcision and the Uncircumcision), and hath broken down the middle wall of partition that is between us: having abolished in his flesh (or the Jews, who bore the Covenant sign) the enmity, even the law of commandments contained in ordinances; for to make in himself of twain (which the two nations represented by the sons of Isaac were under the first Covenant, Genesis xxv., 23) one new man (as Messiah's seed) so making peace. And that he might reconcile both unto God in one body (in his church or temple, Eph. v., 23 to 33) by the cross, having slain the enmity thereby; and came and preached peace to you (or the Gentiles) which were far off, and to them (or the Jews) which were nigh. For through him we *both* have access by *one Spirit* unto the *Father*." Which Christ promised *spiritually* to become when as Messiah he first undertook to Abraham to redeem the world in righteousness through *his seed*. Thus was he, by the promise of the Spirit, through his word of inspiration in the Old and New Testament, the Father of the Covenant promise and fulfilment, through the adoption of the children redeemed in righteousness into the church, which he called his body, and called that church also his bride.—Eph. v., 20 to 33.

Thus, I think, we have seen the meaning of the prophecy that said to Zechariah at the building of the second temple of Jerusalem, "Not by might, nor by power, but by *my Spirit*, saith the Lord of Hosts (or of the nations). Who art thou, O great mountain? before Zerubbabel thou shalt become a plain, and he shall bring forth the headstone thereof with shoutings, crying, Grace, Grace, unto it." We

have just shewn how Saint Paul in the second chapter of Ephesians, told both Jews and Gentiles they were saved by grace and faith in Jesus Christ. Let us finish the chapter by shewing how he was the head-stone of the temple that Zerubbabel was about to build, crying, "Grace, Grace, unto it," which was standing in the time of Jesus, and at which he was himself present to receive, on the eighth day after his birth, as a Jew and descendant of Abraham in the promise, the rite of circumcision, when the aged Simeon, by the power of the Spirit, or teaching of the Holy Ghost, prophetically said, "Lord now lettest thou thy servant depart in peace, according to thy word;" for he saw the word of prophecy fulfilled, when he proceeded, and said, "For mine eyes have seen thy salvation. Which thou hast prepared before the face of ALL people. To be a light to lighten the Gentiles (which the lamp passing between the sacrifice first prefigured to Abraham, Gen. xv., 17), and the glory of thy people Israel (which, as Messiah, he was)."—Luke II., 21 to 32.

We have thus seen what Saint Paul said of the Circumcision and Uncircumcision being saved by grace in Jesus Christ, by comparing it with Zechariah iv., in connection with the Two Olive Trees and second temple of Jerusalem built by Zerubbabel. Let us finish the second chapter of Ephesians by shewing how he brought forth spiritually the head-stone thereof, and then we will go back to Isaiah XLIX., 20 and 21, which we were led to study by the eleventh chapter of Romans, where the Two Olive Trees are described; and then we will return to the eleventh chapter of Revelations, respecting the nature of the Two Witnesses.

The second chapter of Ephesians concludes thus, after shewing what we have before considered: "For through him (or Messiah) we *both* (as Jews and Gentiles) have access by one *Spirit* to the Father. Now,

therefore, ye are no more strangers and foreigners (as we have seen the Gentiles were before the coming of Christ, 11 to 13), but fellow-citizens with the saints, and of the household (or temple) of God, and are built upon the foundation of the apostles (under the New Covenant) and the prophets (under the Old) Jesus Christ himself being the *chief corner-stone* (or head-stone of the corner)." He that was promised, as David said, that we might not be given over unto death; for he would open the gates of righteousness, that the redeemed might enter in and praise the Lord Jehovah, for he had heard and become their salvation. "This is the Lord's doing, and it is marvellous in our eyes. This is the day which the Lord (Jehovah) hath made: let us rejoice and be glad in it."—Psalm cxviii., 16 to 24. For now we are built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone; whom the Lord of Hosts brought forth with shoutings of praise, crying, "Grace, Grace, unto it," though some of the Jews, as the builders of the first temple under the Covenant of the law, did reject it.—Acts iv., 6 to 12. But now we have *both* access to Him by one Spirit; in whom all the building (as the spiritual body of his church) is fitly framed together, and groweth unto an holy temple to the Lord Jehovah. In whom the Gentiles also are builded, as an habitation of God through the Spirit.—Eph. ii., 4 to 22.

Let us now return to Isaiah xlix., 20 to 21. We have seen how it was said, "Out of Sion would come the Deliverer (or Redeemer)," who would turn away ungodliness from Jacob, that so all Israel (or the spiritual Israel) would be saved (Rom. xi., 11 to 29), when the fulness of the Gentiles was brought in. For with the promise the Lord Jehovah saith, "As for me, this is my Covenant, saith the Lord: *My Spirit* that is upon thee, and my words (of prophecy) which *I have put in thy mouth* shall not depart out of *thy*

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mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."—Isaiah XLIX., 20 and 21, with Rom. XI., Zech., IV., 1 to 7, and Revelations XI., 1 to 5.

Thus were figuratively the Two Olive Trees and Candlesticks of the Lord's deliverance in his holy temple to kill or destroy their enemies with the fire of God's Holy Word in his Two Covenants or Testaments contained in the Bible; which fire of the Spirit's eloquence, by the power of utterance in his redeemed, would proceed out of their mouth.—Rev. XI., and Isaiah LIX., 20 and 21, with Romans XI., 15 to 27.

Let us now return to what we were saying respecting the prophecy of John the Baptist, that Jesus coming after him would baptize them with the Holy Ghost and with fire, and see how that was verified as regarded the Two Witnesses, who were called also the Two Olive Trees, and the Two Candlesticks standing before the Lord of the whole earth, which I hope I have now made manifest to signify prophetically the Jews and Gentiles. In Revelations XI., 5, after John has been shewn the temple which he was to measure with the rod given to him by the angel, and the court which was without the temple which he was not to measure as it was given to the Gentiles, and been told the Two Witnesses, to whom power was given, were the Two Olive Trees and Candlesticks standing before the God of the earth, it is written in the fifth verse, "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them he must in this manner be killed."

We have also seen how Zechariah was told that when the head-stone of the temple, or the Messiah predicted by David, came forth, crying, "Grace, grace, unto it," that that grace was to be accomplished by

the power of the Spirit; and now we must bear out this prophecy by the New Testament. In the first place let us see how the wicked were to be slain with the fire that proceeded out of the mouth of the Two Witnesses, as the Jews and Gentiles in the Old and New Testaments. In the first place, we must bear in mind the words of John the Baptist to the Jews at the commencement of Christ's ministry, when he was himself administering the sacrament of baptism in the river Jordan, that though he baptized them with water unto repentance, one would come after him who was mightier than he, who would baptize them with the Holy Ghost and with fire. Whom Jesus, before he suffered, told his disciples would be the Comforter, even the Spirit of Truth, who would shew them all things; and that after his resurrection he would send him unto them.—John xiv., 15 to 26, and xvi., 5 to 14.

After Christ's resurrection he appeared to his disciples to remind them of the words of John the Baptist, and also accomplish them (Acts i., 4 to 8), telling them at the time that they were not to depart from Jerusalem till they had received the promise before made, when they would become HIS WITNESSES in Jerusalem, and in Judea, and in Samaria, and to the ends of the earth, or in all the kingdoms of the Gentiles; when the power of the Holy Ghost, or Spirit of Truth and Inspiration, had come upon them.—Acts i., 1 to 11. After he was taken up into heaven, and a cloud received him out of their sight, *two* angels, in acknowledgment of the *two* Covenant promises he had fulfilled, appeared to them in white apparel, saying, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus (or the risen Saviour) which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

He had first said to them before his ascension,

"John truly baptized with water, but ye shall be baptized with the Holy Ghost (or Spirit of Truth he had promised them before his death, John XIV., 15 to 26, and XVI., 5 to 14) not many days hence;" before which time they were not to depart from Jerusalem, where they continued in the temple, praising and blessing God.—Luke XXIV., 13 to 33. John the Baptist had before told them that when they were baptized with the Holy Ghost, which Jesus then promised them they should shortly be, it would be with fire. Now we must see how this was fulfilled, and then we shall better understand how the Two Witnesses shewn to John were to destroy their enemies with the fire that would proceed out of their mouth; for we have seen how Jesus told them they were to be his witnesses in Judea and in Jerusalem, in Samaria and to the ends of the earth. Saint Luke also records the same injunction or commission being passed upon them by our Lord after his resurrection, saying, "It is written (in the Scriptures) that Christ should suffer these things; and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among ALL NATIONS, beginning at Jerusalem." For it was on Mount Moriah in Jerusalem (where Isaac was spared for the ram caught in the thicket by his horns, Gen. XXII., where the place was named Jehovah Jireth, for in the mount of the Lord it would be seen, that the temple was afterwards built; while Mount Calvary, where Jesus suffered, was also supposed to be in a connecting range) where Jesus then said to his disciples, "And YE ARE MY WITNESSES of these things," as Isaiah declared from the Lord the Jews to be under the First Covenant, and his servant whom he had chosen; which, as we have seen, Christ acknowledged himself before his resurrection to be.—Isaiah XLII., 1 to 4, XLIII., 5 to 13, and Matth. XII., 14 to 21.

This was also confirmed to the Jews by Isaiah in an after chapter, where he says (XLIV., 5, 6, and 7), "Thus saith the Lord (Jehovah), the King of Israel, and his redeemer the Lord of Hosts (not the Jews only, but the hosts of the nations); I am the first and I am the last (see also Rev. i., 7 and 8, and xxii., 13 and 14), and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? (as the children of Abraham, Isaac, and Jacob) and the things that are coming and shall come let them shew unto them. Fear ye not, neither be afraid; have not I told thee from that time (when I appointed the ancient people), and have declared it? ye are even MY WITNESSES. Is there a God beside me? yea, there is no God; I know not any."

We have now shewn who were God's appointed witnesses under the Two Covenants, which he swore by himself on oath to keep.—Heb. vi., 13 to 21, Gen. xxii., 10 and 17. Isaiah also confirms this to the Gentiles or nations in the forty-fifth chapter, saying, "Assemble yourselves and come; draw near together ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a God that cannot save. Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? who hath told it from that time? have not I, the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. (Then is the appeal to the Gentiles.) Look unto me and be ye saved, ALL the ENDS of the earth, for I AM God, and there is none else. *I have sworn by myself* (Genesis xxii., 16 and 17), *the Word is gone out of my mouth in righteousness*, and shall not return, That unto me *every knee shall bow, every tongue shall swear.*"

We have seen how Jesus appointed after his resurrection his disciples to be *his Witnesses*; and Peter

also attested to this, when he was commanded by the Jewish high-priest and the captain of the temple not to teach in the name of Jesus, saying, "We ought to obey God rather than man. The God of my fathers (for Peter was a Jew and the apostle of the Jews) raised up Jesus whom ye slew and hanged on a tree; him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And WE are HIS WITNESSES of these things, and so is also the Holy Ghost (or promised Spirit) whom God hath given to them that obey him."—Acts v., 24 to 33.

Having digressed thus far to shew who were the Two *acknowledged* Witnesses of the Old and New Covenants, who were to slay their enemies with the fire that proceeded out of their mouth, let us proceed. Saint Peter, as we have just seen, said they, or the disciples, were witnesses, and also the Holy Ghost, whom Jesus called the Spirit of Truth, by whom we are told the Bible, as the Word of inspiration, was taught (II. Peter, 1 to 21), who was to baptize them with fire, so that they went not from Jerusalem until our Lord's ascension. How this was accomplished is explained by the second chapter of the Acts of the Apostles, which we will now turn to.

We there read, "When the day of Pentecost was fully come, they were all with one accord in one house, which must have been the temple; as people from all parts were assembled there together, it being then, if I mistake not, the Jewish commemoration of the feast of tabernacles; and also the anniversary of the time when God appeared to Moses upon Mount Sinai, and spake the ten commandments of the law of the First Covenant, and instituted its ceremonial rights for the Levitical dispensation; consequently, a more appropriate time could not have been chosen by the risen Saviour and Lord of the Second Covenant for the establishment of the same, and

appointing the second in his apostles, and the confirmation thereof by pouring out upon them the promise of the Holy Ghost or Spirit of prophetic inspiration for the future propagation of the Gospel Word, that was to bring all the Gentile nations as well as the Jews into the spiritual fold of the heavenly shepherd and bishop of our souls.—I. Peter, II., 21 to 25, and John x., 1 to 15.

We must now see how the prophecy of our Lord before his ascension was fulfilled to his disciples at Jerusalem, before they went forth to preach the word of the Gospel in the New Covenant, when they were to be baptized with the *Holy Ghost* and with *fire*, to prove that Messiah had been faithful to his promise to Abraham, figuratively shewn then by the smoking furnace and burning lamp, as we have before seen. The former was responded to in typical representation when the Lord himself descended on Mount Sinai, and spake the commandments of the law, when the mountain was altogether in a smoke because the Lord Jehovah descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace. "And the Lord came down upon Mount Sinai on the top of the mount. And the Lord called Moses to the top of the mount, and Moses went up. And God spake all these words unto them, saying, *"I am the Lord (Jehovah) thy God, which brought thee out of the land of Egypt out of the house of bondage. Thou shalt have none other Gods but me."*—Exodus XIX., from 17, and XX., 1 to 3.

Thus was the first sign figuratively given to Abraham attested to at the giving of the law to Israel as his posterity by God himself.—Gen. xv., 17. So if we trace out the metaphor, we shall also find it spiritually and figuratively shewn at the first propagation of the Gospel. Simeon, as we have seen, at the presentation of the infant Jesus to the temple, speaking under the inspiration of the Holy Ghost,

said, he was come to be a light to lighten the Gentiles, and the glory of his people Israel.—Luke II., 32. Christ himself carried out the same metaphor to his disciples when he began his ministry in his new code of Christian law, delivered to them in his sermon on the mount, by saying to them, “Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let *your light* so shine before men that *they may see your good works*, and glorify your Father which is in heaven.” And then, as if to confirm the prophetical and spiritual allusion I have before advanced respecting the first promise given to Abraham (Gen. xv., 17) he says, “Think not I am come to destroy the law or the prophets; I am not come to destroy but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Heaven and earth may pass away; but *my words* shall not pass away.” Thus were they appointed to be by their doctrines, through the enlightenment of the Holy Spirit, the prophetical candlestick for the New Covenant dispensation, that would illumine the world in righteousness; which task they were to commence at Jerusalem.

“And when the day of Pentecost was fully come, they were all with one accord in one place. (Which we have seen was in all probability the temple, where they were celebrating the feast of tabernacles, and the commemoration of the giving of God’s Covenant law from Mount Sinai.) And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them *cloven tongues*, like as of *fire*, and it *sat upon each of them*.. And they were all filled with the Holy Ghost, and began to speak with *other tongues*, as the *Spirit* gave them utterance.”

Or promised Spirit of Truth and prophecy, who was to shew them all things, (John xiv., 15 to 17, and xvi., 7 to 14), and glorify Jesus after his departure from his disciples for the accomplishment of the work of human redemption (Matth. iii., 11, Mark i., 6, Luke iii., 15 and 16, and Acts i., 4 and 5); and the *tongues* appeared like as of *fire*.

Thus were the cloven tongues of fire emblematical of the prophetic spirit with which they were then endowed through the inspiration of the Holy Ghost; for we are told that they then spake with other tongues, as the *Spirit* gave them utterance. We now see how when the word, or prophecy, of the Lord of Hosts (or the nations), that came to Zerubbabel from Jehovah, was to be fulfilled when the temple they were then assembled in at Jerusalem was begun, which said, "Not by might, nor by power, but by my Spirit, saith the Lord Jehovah;" for Jesus had told them before his resurrection that they were to be HIS WITNESSES (after they had been first baptized with the Holy Ghost at Jerusalem) both there and in Judea, and in Samaria, and to the ends of the earth, or the Gentile nations.

* This last sign was figuratively shewn by the Spirit being poured out upon the disciples when a concourse of strangers were assembled, as well as Jews dwelling at Jerusalem, for it is written in the next verse, "And there were dwelling at Jerusalem Jews, devout men, out of every nation under Heaven. Now when this was noised abroad, the multitude came together, and were confounded because that every man heard them speak in his own language. And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?"

We now understand the meaning of the sign the Lord gave to Abraham on the same day that he made the Covenant with him, of light shining amidst the darkness.—Gen. xv., 17. The prophet Isaiah, in the

chapter where he foretels the coming of Messiah as the seed of the woman who was to bruise the serpent's head, speaks of Galilee, and says afterwards, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his kingdom there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth and for ever. The zeal of the Lord of Hosts shall perform this." He begins the chapter by saying, "Nevertheless, the dimness (or darkness) shall not be such as it was in her vexation (this passage must be some propheticall allusion to the tabernacle or temple worship, as Messiah's betrothed bride, by the word being used in the feminine sense), when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in *Galilee* of the nations." Or, as Jesus interpreted it, when he called his disciples first from that place, Galilee of the Gentiles (Matth. iv., 12 to 15), when he himself quoted to them the passage from Isaiah that then follows, viz., "The people that walked in darkness have seen a great light, and upon them that dwell in the land of the shadow of death, upon them hath the light shined."—Isaiah ix., 1 to 7.

Bearing all these things in mind, and how the sacrifice and death of Messiah was prefigured to Abraham by the animals he was commanded to take, when the light passed between the pieces of the divided sacrifice, we shall better understand why, at the descent of the Holy Ghost, after the death and resurrection of Christ, the exclamation of the people was recorded, which said, "Are not all these men which speak Galileans?"—for Galilee was called by Isaiah "Ga-

lilee of the Gentiles," and they (or the disciples who were first called by Jesus from the coasts of Galilee) were now going forth to declare to the Gentiles as well as the Jews the unsearchable riches of Messiah's redemption. After that we will proceed with the second chapter of the Acts of the Apostles.

"And they were all amazed, and marvelled, saying one to another, 'Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes (or Gentile converts), Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.' And they were all amazed, and were in doubt, saying one to another, 'What meaneth this?' Others mocking said, 'These men are full of new wine.'"

If I have appeared to some to have used unnecessary tautology in these pages, I trust I shall be forgiven when we look at the importance of the prophetic matter I have been seeking to elucidate. To Christians, the Bible may be known, and its oft-repeated quotations may appear lengthy and unnecessary; but let them recollect that I hope, under God's blessing, I am not writing for them alone. Let them recollect that there are *Two Witnesses*, as there have been from the first *Two Covenants*; in which their Jewish brethren in Messiah's kingdom are now more materially interested than themselves—for they are now anxiously looking forward for that Messiah's coming who was first covenanted for and promised to their forefathers. And if they, as the original branches, have been (seemingly to us) broken off for a time from their own *olive tree*, that the Gentiles through their unbelief at the first coming of Messiah

for their conversion by the Gospel call might be grafted in (Rom. xi.)—for they have not, let it be remembered, stumbled that they should fall, but rather through their fall, salvation (as is now fully proved by the Christianizing of the world) is come unto the Gentiles;—so if the fall of them has been the riches of the world, and the diminishing of them the riches of the Gentiles, let us all heartily join in prayer for the conclusion of the verse—that it may come speedily, and we may all see and acknowledge how much more their fulness is and has been, both in time and eternity. And so *all* Israel shall be saved.—Rom. xi., 11 to 26.

Then may my Christian brethren forgive me for repetition; and may my Jewish ones—whom I hope, under God's blessing, will read this—study for themselves, comparing prophecy with prophecy, and fulfilment with fulfilment; for they cannot be too earnest in seeking the cause of truth—where their own best interests and spiritual happiness are concerned. May the Lord bless them in their researches; and guide them in the way of right, for their own and Messiah's glory; and grant them a true understanding in all things, for the enlightenment of their holy Lamp of divine Revelation; which he first promised to their forefather Abraham, by figuratively shewing him how light would shine out of darkness.—Genesis xv., 17. Soon may their longing eyes no longer see things as through a glass darkly; but in the pure effulgent brightness of the coming day, when the Sun of Righteousness shall shine on them, with healing on his wings (Malachi iv.); and peace on earth and goodwill towards men usher in the reign of unity and brotherly love for all the nations of the earth.

So may I now be pardoned if, by anxiety to shew the truth, I have appeared too fond of repetition in Scripture proofs. All I wish is to render my representations clear and satisfactory to the Jews as the

descendants of Abraham, and to the Gentiles as the fulfilment of the promise to the ends of the earth: and it is God alone I seek to honour, that all the world may praise and glorify his holy name; and if he sees fit may he give the increase. To Him be the praise, the power, and the dominion, from henceforth and for ever.—AMEN.

CHAPTER IV.

REVELATIONS XI., FROM FIFTH VERSE, CONCLUDED
AND EXEMPLIFIED BY ANSWERING PROOFS.

AFTER the flood, the presumption of Noah's descendants at the building of the Tower of Babel—whose aspiring top was to reach to Heaven—was punished by the confusion of languages, and the people were then scattered over the face of the earth, to re-people what had before been rendered desolate by the flood (or deluge). These afterwards constituted the Gentile nations who introduced the idolatrous worship of Gods of their own invention, and alienated the people from the knowledge of the true Jehovah; they became more and more corrupt in the foolishness of their imaginings, and in sin and debasement; lost the image of God by the invention of evil.

It was in order to re-call his creation to himself in man, his noblest attribute, and to fulfil the promise first made to the woman at the fall, that Messiah, in her seed, should bruise the serpent's head; and, also, the oath that God swore unto Noah, after the waters of destruction had been stayed, which, as we have seen in these pages, the prophet Isaiah testified to, LIV., 9., and compared with the Covenant Allegory, Gal. iv., 21 to 31; see Gal. XXVII. in connection with Isaiah LIV. Isaiah has there plainly shown how the

Gentiles were to be saved in the church of Messiah's adoption, which St. Paul described figuratively as Jerusalem, then in bondage with her children; while Jerusalem which is above, or the bride of his spiritual adoption, is free and the mother of us all; or, of all who have been redeemed in Christ, and worship him in spirit and in truth. Isaiah, after connecting, as we have seen, prophetically the promise of salvation to the Gentiles with the hope first given to the then seemingly desolate Hagar, says, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, (we must remember that under the law of Moses all the Covenant promises were made upon mountains, as Mount Ararat, Mount Moriah, and Mount Sinai) and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord (Jehovah) that hath mercy on thee." The fifth verse of the chapter also shews the Lord hath spiritually betrothed himself to her who shall break forth on the right hand and on the left, that her seed may inherit the Gentiles, saying, "Thy Maker is thine husband; the Lord of Hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." And, afterwards, in the ninth and tenth verses, we have seen how sacred was this promise to the Lord, for it was as the waters of Noah by which he had *sworn* when he placed his bow in the cloud. We then see in the thirteenth and fourteenth verses, how by the influence of the Spirit, the Church will be instructed, for it is written "And all thy children shall be taught of the Lord (Jehovah), and great shall be the peace of thy children. In *righteousness shall thou be established*; thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come

near thee." Thus was the loving-kindness of God for the conversion of the Gentiles shewn to be as the oath that he swore unto Noah for the coming of Messiah as the seed of the woman, by his betrothing himself in spiritual marriage to his temple, that her children might be saved thereby, of which baptism by water was the outward sign; while to his disciples, as Jews, the baptism of the Holy Ghost (or Spirit of Truth), whom Christ before his death and resurrection promised should shew them all things—meaning then the promise and fulfilment of the prophecies in him under the Old Testament dispensation—as the baptism of water, was instituted under the new dispensation, to shew he had been faithful to the oath he swore unto Noah (I. Peter, III, 18 to 22), so John the Baptist declared that they should be baptized with the Holy Ghost and with fire. This last sign was the one given to Abraham, when the Covenant or Promise was also made with him; and under the First Testament the natural life of Isaac was spared, when the Lord tried Abraham's faith by commanding him to offer his son up as a burnt-offering, and Isaac had to carry the wood himself for the sacrifice. It was then that in the ram caught in the thicket the figurative and miraculous substitute was prepared by the Lord, and the oath of God was sworn by himself, because, as Saint Paul tells us, he could not swear by a greater (Hebrews VI., 13 to 20), that in his seed (through Messiah) all the families of the earth would be blessed. Thus, as the natural life of Ishmael was also saved, when the faith of Hagar was equally tried in the wilderness of Beersheba (or by the Well of the Oath), so were the two immutable things in which it was impossible for God to lie, confirmed in the promise by the oath he swore by himself to the heirs in the posterity of Abraham (Hebrews VIII., 13 to 20), figuratively shewn and attested to by the two elements of Fire and Water :—Water being the sign

given to Hagar when the natural life of Ishmael was spared (Genesis **xxi.**) and she herself cast out before he was born, when she fled from the face of her mistress Sarai, and the angel met her at Lahai-roi, and commanded her in the name of the Lord to return, for he would bless her in her unborn child; and Fire was the sign of Covenant promise and faith to Abraham, when Isaac was spared as the burnt-offering by the substitute the Lord himself provided (Genesis **xxii.**), and also when his faith was counted to him for righteousness, and the Covenant Promise was made, when the Burning Lamp and Smoking Furnace were seen by him to pass through the divided pieces of the sacrifice.—Gen. **xv.**

At the commencement of the Gospel era John baptized with water unto repentance and remission of sins, to which Christ himself submitted when he was testified to by the Holy Ghost, under the form of a dove, to be the beloved Son of God, fulfilling the Covenant first made with Noah; and as John also promised and Christ after his resurrection confirmed to the disciples, before they left Jerusalem to preach the Gospel to every creature, in fulfilment of the Gentile promise (included when the life of Isaac as a burnt-offering was spared), they were to be baptized with the Holy Ghost and with fire. And thus the cloven tongues as of fire descended through the power of the Holy Ghost and sat upon each of them, endowing them with that new and marvellous power of language that enabled them to speak to every man in the tongue of the nation wherein he was born. So were Fire and Water symbolical of God's Two Covenant promises made under the law, and also acknowledged to at Jerusalem by the Holy Ghost, under figurative emblems, at the commencement of the Gospel ministry, when Christ through grace united in himself both the Circumcision and Uncircumcision, or Jews and Gentiles, by the blood of the immortal sacrifice; having

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thus broken down the middle wall of partition between us, and slain the enmity thereby that existed under the idolatry and sin of former ages, for to make in himself of twain one new man, so making peace, through the adoption of his sons and daughters in his redeemed church as his spiritual bride; through which we now have both access by one Spirit to the Father, which the Holy Ghost first confirmed at Christ's baptism, by saying, "This is my beloved Son, in whom I am well pleased:" and he is now the chief cornerstone or foundation of that church which has been built upon the testimony of Moses and the prophets under the law, and himself and his apostles under the Gospel.—Ephesians II. In the fifth chapter of Ephesians, Saint Paul, in allusion no doubt to the early promise, where it was declared that the seed of the woman would bruise the serpent's head (Gen. III., 15 to 19), tells us also how Christ has constituted himself the husband of his church, which consists of the united body of spiritual believers for whom he first fulfilled the promise in his own person by being born of the Virgin Mary; or, as Saint Paul tells us, "God, when the fulness of time was come, sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons God hath sent the *Spirit of his Son* into your hearts, crying, 'Abba, Father.'"—Gal. IV., 4. The conclusion of this chapter is the Covenant Allegory before considered.

Thus we, as the children of Christ's redemption in his church, and sons and daughters in the spirit of adoption that he has sent into our hearts, crying, "Abba, Father," are now become the seed of the woman as the children of his spiritual bride; by whose civilization and religious energies, through Gospel evangelization, truth will eventually prepare the way to bruise the serpent's head in the suppression.

of evil, and conquest through good before the second coming of our Lord.

Zerubbabel, as we have seen, when he was shewn the Two Olive Trees standing before the Lord of the whole earth, was told it would not be by might or by power that the conquest would be made, when the headstone of the temple came forth, crying, "Grace, Grace unto it," but by the Spirit of the Lord of Hosts.—Zach. iv., 6. So when Christ came into the world, as the promised seed of the woman, to redeem them that were under the law, and give his redeemed the adoption of sons and daughters in the beloved, he sent the Spirit of his Son into their hearts, crying, "Abba, Father." As Jeremiah also foretold of the New Covenant the Lord would make with his people after those days; when a woman should compass a man, for he would put his laws in their hearts, and write them on their minds, and their sins and iniquities should be remembered no more.—Jer. xxxi., 22 to 34. So, as Saint Paul tells us, the First Covenant was done away with when the Second was established. Heb. viii.

Thus was this promise fulfilled at the commencement of the Gospel ministry, when the Holy Ghost, or Spirit of Truth, who was to teach the disciples by the power of inspiration how to expound the mysteries or oracles of God, was poured out upon them under the figurative emblem of cloven tongues of fire, on the day of Pentecost; which under the first dispensation was the day of the commemoration of the giving of the law to Moses from Mount Sinai; when the Lord, as we have before seen, acknowledged to the sign of the Covenant Promise he gave to Abraham, by descending on the mountain in fire, the smoke of which ascended as the smoke of a furnace; while he himself spake and delivered to them the ten commandments, which were afterwards written by the finger of God himself upon two tables of stone, as

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representing the Two Covenant Promises made under the law to the patriarchs and their Israelitish posterity. Thus was the lamp of salvation in the word of God, intended to be the everlasting record of truth to all nations, instituted and prepared under the First Covenant. But it was not on the disciples alone, as the first chosen, that the Spirit was poured forth; for Saint Paul also tells us that we may be gifted with the same, and form a portion of that spiritual temple by which the power of Satan will finally be overcome; for he says, "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you. If any man defile the temple of God him shall God destroy: for the temple of God is holy, which temple ye are."—I. Cor., III., 16 and 17. Therefore *we*, as sons and daughters of the risen Saviour, by the adoption of grace in righteousness, through his mystical union with the church or temple as his bride, must *now* be the promised seed of the woman, by which the power of Satan will be overthrown through the influence of the Holy Spirit on the circulation of the Bible, and its own influence upon our lives, for the world's reformation. Saint Paul, I think, must have mystically referred to this, and the prophecy to Zechariah respecting the temple Zerubbabel was about to build, when he was shewn the mystical Candlestick with the Two Olive Trees, and told it would not be by power or might that things would be brought about when the Word of the Lord Jehovah was spoken, but by the Spirit of the Lord of Hosts.—Zech. IV., 6 and 7. Which passage we have been particularly considering in connection with the subject of these pages; for he begins by shewing them the strength of Satan, and the spiritual enemies we have to resist, if we would overcome him, and then finishes by saying, We must take the Sword of the *Spirit*, which is the Word of God; or the embodiment of the promises which were made by him who was the Word

from the beginning—and the Word was God (see John i.)—contained in the Bible of the Old and New Testaments or Covenants. Let us consider the passage, when we will return to the eleventh chapter of Revelations, finishing the theory of the Two Witnesses.

We must bear in mind what has been before shewn from the second chapter of Saint Paul's epistle to the Ephesians, respecting the Circumcision and Uncircumcision (or the Jews and Gentiles) being united in Christ Jesus, through whom we now have *both* access by one Spirit to the Father. Which Messiah spiritually became when he undertook through the seed of Abraham to redeem the world in righteousness; and that in his temple, as his bride, he prepared the way for redemption in his name, and became, in scriptural language, the Head-stone or chief stone of the corner thereof, even as the husband is the head of the wife (Ephesians v., 23 to 33); while, as Peter tells us, figuratively speaking, he is now the living stone thereof. We also, as lively stones, are built up a spiritual house, founded upon the apostles and prophets: and a holy priesthood, acceptable to God through Jesus Christ (I. Peter, ii., 3 to 8), while the temple of God is the united body, for the Spirit of God dwelleth in us.—I. Cor., iii., 16 and 17.

Now recollecting that it was the power of the Serpent or Devil that Messiah from the first undertook to subdue, and that the word of the Lord Jehovah was pledged for its accomplishment by an oath, sworn by Himself, in two immutable things or Covenant Promises to the seed of Abraham as heirs of the promise, in which it was impossible for God to lie (Heb. vi., 13 to 20); so Two Witnesses were to be established thereof for all future ages, when Jews and Gentiles were figuratively represented to Zechariah in a vision under the Old Testament, and to Saint John under the New as Two Olive Trees, nurtured by light

emitted from a sacred Candlestick, which typifies the Lord himself; as in speaking of the seven lamps attached thereto the pronoun *his* is used.—See Zech. iv., 2, and Rev. i., 10 to 20, with Rev. xi., 1 to 4, and Rom. xi. Now let us finish with the sixth chapter of Ephesians, when we shall learn how the Lord will help us now in ourselves to overcome the power of the Serpent or Devil, which he undertook to accomplish for us with his armour and the sword of the Spirit; which the word of God contained in the Bible, as his inspired testimonial to both the nations that the sons of Isaac were to represent—as in him the Lord declared to Abraham his seed should be called; while of the son of the bondwoman he himself undertook also to make a nation, though Abraham apparently seemed to cast him off.—Galatians iv., with Genesis xxi., 10 to 13, and Isaiah liv., before considered.

Now turn to Ephesians vi., 10. “Finally,” Saint Paul writes, “my brethren, be strong in the Lord and in the power of his might.” For by such, and not the outward ordinances of the temple worship, the victory would be accomplished. “Put on the whole armour of God, that ye may be able to stand against the fiery darts of the devil.” Or that Serpent whose head Messiah by the seed of the woman undertook to bruise; which seed we are now spiritually, as children of his adoption in his church, as the beloved. Isaiah predicts of Messiah (lix., 17) that he will put on righteousness as a breast-plate, and an *helmet of salvation* on his head, the garments of vengeance for clothing, and be clad with zeal for a cloak. Saint Paul, telling the early converts how they were to be strong in the Lord Jehovah, and in the power of his might, that they may be able to stand against the wiles of the devil, bids them put on the whole armour of God, “for,” he says, “we wrestle not against flesh and blood, but against principalities, against powers, against the of the darkness of this world, against spiritual

wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day; and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the *breastplate of righteousness* (Isaiah LIX., 16 and 17); and *your feet shod with the preparation of the Gospel of Peace.*" For Christ, when he sent forth his disciples first to preach the Gospel, told them to shake off the dust from their feet, as a testimony against those who rejected it (Matth. x., 12 to 14, and Mark VI., 10 and 11), and Isaiah wrote, "How beautiful on the mountains (the Covenant Promises under the law were made upon the mountains) are the feet of him that bringeth good tidings (the word Gospel signifies good tidings), that publishes peace, that bringeth forth glad tidings of good, that publishes salvation; that saith unto Zion, Thy God reigneth."—Isaiah XL., 9. And thus were the early Christians told that they were to go forth with their *feet shod with the preparation of the Gospel of Peace*, when they sought to contend with spiritual wickedness in high places. "Above all, taking the *shield of faith* (or belief), wherewith ye shall be able to quench all the fiery darts of the wicked." It was the *faith* of Abraham in the first instance that secured to him the Covenant blessing; for he believed in God and it was counted unto him for righteousness. Gen. xv., 6. "And take the *helmet of salvation* (Isaiah LXIX., 17), and *the sword of the Spirit*, which is *the Word of God* (contained in the Bible)."—Eph. VI., 10 to 17. And the word of the Lord was spoken to Zerubbabel, when he was told what the power of the Spirit would accomplish in the temple for the Two Anointed Ones or Witnesses that stand before the Lord of the whole earth.—Zech. iv., 6 to 14, and Rev. XI., 1 to 4.

We have now seen how the Lord, by his figurative signs recorded in the Old and New Testaments, was

faithful to his Two Covenant Promises made to Noah and Abraham after the flood in order to establish the first promise made to our first parents for the recovery of their fallen race, up to the time of the coming of Jesus; when, in order to preserve the testimony of the truth to all future ages, he instituted at his first preaching the baptism by water as the sign of the one, and after his resurrection the baptism of the disciples by the outpouring upon them of the Holy Ghost, or Spirit of inspiration, to preach the Gospel word of the Testament or Covenant, at the very time they were assembled in the temple, with people of different nations, to commemorate the giving of the law to Moses for the establishment of the first; when the Lord himself first spake to the assembled people from Mount Sinai—for he had declared to Abraham when he tried his faith, and swore by himself, "That in the mount of the Lord it should be seen."—Genesis xxii., and Heb. vi., 13 to 21.

As the temple was built also on Mount Moriah, where the disciples were assembled to await the promised baptism of the Holy Ghost, or Spirit of Truth and prophecy, the sign of fire given to Abraham when the Lord made the Covenant with him (Genesis xv., 8; to 17) was also responded to by the form of the fiery tongues, then assumed; as the dove that was represented at the baptism of our Lord himself, when the Holy Ghost, or Spirit, testified to his being the beloved Son of God in whom he was well pleased, was also a sign of the other promise.

I think it is now clear what was meant by the angel figuratively to Saint John, when he said of the Two Witnesses, "And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in be killed."

shewn darkly but figuratively how they, nesses, by the power of their prophecy,

will overcome evil; till the final conquest is obtained over Satan, and the church of the spiritual Jerusalem becomes triumphant over the old Jerusalem or temple of the law, which was but the shadow of good things to come under the Second Covenant; when, as Jeremiah prophesied; the Lord would put his laws in our hearts, and write them on our minds, and he would be to us a God and we should be to him a people. And we should no more teach every man his neighbour, saying, 'Know the Lord Jehovah,' for all should know him, from the least to the greatest; for he will forgive our iniquities, and remember our sins no more. Jeremiah xxxi, 31 to 34, with Hebrews viii., and x., 1 to 18.

We are told that when the final triumph or conquest is obtained, they of all nations, and tongues, and languages, and kindreds, "shall rejoice over the Two Witnesses, and make merry, and shall send gifts one to another (or sympathetic offerings of the souls' consolations); because these two prophets (in the Old and New Testaments, or Covenants) tormented (or rather by their denunciations and threats kept in subjection) them that dwelt on the earth. And after three days and an half—" I leave the calculation of the times, as I said before, to wiser heads than mine; remembering that when the disciples asked Jesus, after his resurrection, saying, "Wilt thou, as at this time, restore the kingdom to Israel?" he replied, "It is not for you to know the times and the seasons, which the Father hath kept in his own power."—Acts i., 4 to 8. And after that he constituted them his Gospel Witnesses, as we have before seen, promising them the gift of the Holy Spirit. Let us remember this, and leave the times and the seasons in God's hands.

"And after three days and an half *the Spirit of life* from God entered into them, and they stood upon their feet; and great fear fell upon them which saw

them. And they heard a great voice from Heaven, saying unto them, 'Come up hither.' And they ascended up to heaven in a *cloud*, and their enemies beheld them."

The word *cloud* being used here in a figurative sense, in connection with the shewing of the Two Witnesses (which I think by this time have been proved in their relative connection with the Covenants of the Old Testament made with the patriarchs of old), may bear its affinity in meaning with the promise God made to Noah, when he placed his bow in the *cloud* in testimony of his fidelity; as we have before seen how they were to destroy their enemies with the fire that proceeded out of their mouths, in reference also to the sign given to Abraham when he made the promise to him. The same metaphor of a cloud is employed by Saint Paul (Heb. xii., 1) in speaking of those who by faith and patience under the Old Testament dispensation inherited the promises, for to them faith in the Messiah's future coming was, as we are told, the substance of things hoped for and the evidence of things unseen.—See Hebrews xi., 9. After enumerating them all by name, beginning with Abel, he begins the twelfth chapter by saying, "Wherefore seeing ye are compassed about with so great a *cloud of witnesses*, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus, the *author* and *finisher* of our faith; who for the joy that was set before him (in the conversion of the world unto himself in righteousness) endured the cross, despising the shame, and is set down at the right hand of the throne of God (to be our risen intercessor)." Thus were the chosen ones under the Old Testament recorded as "*a cloud of Witnesses*" for the faith of the future promise of Messiah's coming, to strengthen and encourage the first believers under the New or Gospel Covenant—for Jesus was the

spiritual author and finisher of their faith for the sake of the world's redemption. So John was told that when the Two Witnesses for both promises have finished their testimony (Rev. xi., 7 to 11), that the people of *all* kindred, nations, and languages shall rejoice over the conquest they have achieved; while a great voice (after that the Spirit of Life shall enter into them from God) shall call from Heaven unto them, saying, "Come up hither." Then he saw that they ascended up to Heaven in a *cloud* (as the Witnesses of the First Covenant were recorded by Saint Paul also to have done); while their enemies beheld them, and the remnant (or the unconverted Jews that Isaiah and Saint Paul spoke of, Rom. ix., 27, which were yet to be saved) were affrighted, and gave glory to God.—Rev. xi., 13.

The language of Scripture employed throughout the Revelations of Saint John is certainly very figurative; but the latter verses, which we have at present but slightly glanced over, may be compared in their language of analogy to Ezekiel's vision in the valley of dried bones. We must bear this in mind when we enter upon further comparisons; and also keep in view the metaphorical language of Holy writ.

Saint Peter, after the miraculous calling and conversion of Cornelious, a Roman (or Gentile) centurion, to the Christian faith, to whom he was himself sent by a special summons from the Lord, and a vision shewing him figuratively how the Gentile converts were also cleansed in righteousness, declares then to the power of the Holy Ghost or Spirit in constituting them *witnesses* for the Gospel after our Lord's resurrection.—See Acts x., beginning from verse 34.

After understanding the former part of the chapter: "Then Peter opened his mouth and said, 'Of a truth, I perceive that God is no respecter of persons (for he had been previously considering himself, as a Jew, as

one more highly favored of God than the Gentiles). But in every nation he that feareth him and worketh righteousness is accepted with him. The Word (or promise) which God sent unto the children of Israel, preaching peace by Jesus Christ (or Messiah)—he is the Lord (or Jehovah) of all: that Word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached. How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil (for he had come to fulfil the promise to our first parents, and overcome his power); for God was with him. And we (or the apostles) are *witnesses* of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly. Not unto all the people, but unto *witnesses chosen before of God*, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. *To him give all the prophets witness* (under the First Covenant) that through *his name* (or the sanctified one of the Messiah, the Lord Jehovah) whosoever believeth in him shall receive remission of sins.' While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision (or the Jews) which believed were astonished, as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Ghost (or Spirit). For they heard them speak with tongues, and magnify God. Then answered Peter, 'Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?' And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

Thus were there two decidedly miraculous manifestations of the Spirit of the Lord at the commencement of the New or Gospel Covenant, at both of which the *witnesses* for its truth were declared—one for the Jews themselves when the Apostles, as Abraham's descendants, began to preach after the resurrection; and the other for the Gentiles.

Thus was *all* certified to and proved, though not received by all, at the commencement of the Gospel dispensation. That some too were allowed to remain Jews we have also seen (where Saint Paul shews who were the Two Olive Trees of Scripture) for the confirmation of truth to future ages—which time has also proved by the Jews now scattered over the world.

CHAPTER V.

REVELATIONS XI. CONCLUDED WITH CORRESPONDING
ELUCIDATIONS.

THE scheme of redemption in Messiah must now, I think, have been rendered manifest to both Jews and Christians; for it must now be evident to all that the world is to be reclaimed from its lost and fallen state by righteousness, and expanding wisdom and knowledge. Much has been accomplished; and all must unite in overcoming evil with good, that the tree of evil knowledge that destroyed the world may be rooted up; and the church of the redeemed, as Messiah's bride, prevail over the fall of the first Adam and the wiles of the serpent in the destruction by sin of the mother of the human race. If Christ was not the Messiah of promise, how could the Bible prove itself as it now does in prophecy. And Jesus acknowledged himself to Peter to be the Christ (Matth. xviii., 13 to 20), and also at his conversation with the woman of Samaria at Jacob's well, which he gave to his son Joseph—which are the only two recorded occasions of his confessing himself to be the Messiah.—John iv., 4 to 25. And both these conversations bear upon the temple and its worshippers; for he told the woman when she said, “Our fathers worshipped in this mountain, and ye say that in Jeru-

Jerusalem is the place where men ought to worship.' Jesus saith unto her, 'Woman, believe me the hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father. Ye worship ye know not what: we know what we worship; for salvation is *of* the Jews.'" For to them, as the descendants of Abraham, were the promises made; and of them had he come to fulfil them in the house of David. Jesus then went on saying, "'But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth.' The woman saith unto him, 'I know that Messias cometh, which is called Christ; when he is come he will tell us all things.' Jesus said unto her, 'I that speak unto thee am he.'"

Thus, in *Samaria* he once acknowledged himself to be the Christ; and the other time at *Jerusalem*, before he took his disciples to the mount of transfiguration, where Elijah, the first prophet of *Samaria*, appeared with Moses in their risen glory and talked with him. He had previously told his disciples that some of them standing there should not taste of death till they should see the Son of Man coming in his kingdom; and in the next chapter we find him taking Peter, James, and John to the mount of transfiguration.—Matth. xvi., 24 to 28.

To Peter he also confessed himself to be the Christ, when he told him he would give him the keys of his New Covenant or Gospel church, against which the gates of hell should not prevail. These were the keys of prophetic interpretation for the Gentile church first shewn by Jacob in the promise of blessing to the posterity of his son Joseph, contained in the twenty-fourth verse of the forty-ninth chapter of Genesis, where he says, "From thence is the *shepherd*, the *stone* of Israel;" for Judah was only promised.

the reign of the sceptre and lawgiver till Messiah came. It was then added, "And to him shall the gathering of the people (or nations of the Gentiles) be."—Gen. XLIX., 10. This I have fully proved in all its bearings in the manuscript referred to in other portions of this work; but now we will return to the Mount of Transfiguration.

We have before mentioned how on the mount in question Jesus was a second time by the voice of the Spirit pronounced to be the beloved Son of God; but it was not till *after* Moses and Elijah had passed away from the view of the disciples—as if to shew that the *shadows* of the law were fulfilled, and the *substance* of things hoped for was before them. And in order to prove this we are told that Peter said unto Jesus, "'Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias.' While he yet spake, behold a bright cloud overshadowed them; and behold a voice out of the cloud, which said, 'This is my beloved Son, in whom I am well pleased; hear ye him.'" Thus were they shewn how the law and the prophets were to pass away, and they were to hear and to follow alone him who was proclaimed by a voice from Heaven to be the beloved Son of God; for it then follows, "And when the disciples heard it they were sore afraid. And Jesus came and touched them, and said, 'Arise, and be not afraid.' And when they had lifted up their eyes they saw no man, save Jesus only." Thus he remained alone, to build up alone that spiritual temple in the Gospel Church of which he had shortly before promised Peter the keys; against which he declared the gates of hell should not prevail, acknowledging himself at the same time to be the Christ; for he had come to fulfil the promise first made to our first parents at the fall, and bruise the power of him whose dominion he came to overthrow. So when Peter, to whom he had made the declaration

which proclaimed him to be the Messiah, offered to build to him a temple, in union with two others in honour of Moses and Elias.—Matth. xvi. He then fulfilled the word which said some of his disciples should not taste of death till they had seen the Son of Man coming in his kingdom; while a bright light *overshadowed the prophets of the law*, and left him *alone to proclaim the Gospel law* for the redemption of the world.—Matthew xvii., 1 to 13, Mark ix., 1 to 10, and Luke viii., 21 to 36.

Saint Peter, in the first chapter of his second epistle, makes mention of what passed on this occasion (16 to 21) when he says, “We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount.” He then seems to refer to the first Covenant made with Abraham (Genesis xv.), when the burning lamp and smoking furnace passed between the divided sacrifice; for, as a Jew, this was to him the promise of which Christ had been the fulfilment; for he goes on to say, “We (or the Jews) have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a *light* that shineth in a dark place.” For it was when the sun went down and it was dark that the sign of future promise was given to Abraham; and then Peter shews figuratively how under the New Covenant God’s law was to be put into their hearts and written on their minds (Jer. xxxi., 31 to 36), by adding, “Until the day (of salvation, which the Lord hath made, when they should rejoice in it and be glad, Psalm cxviii., 18 to 24) dawn, and the day-star arise in your hearts. Knowing this first, that no

prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time (or, under the law) by the will of man; but holy men of God spake as they were moved by the Holy Ghost." And thus the Holy Ghost testified on the Mount of Transfiguration to the truth of the Old Testament as written by Moses and the prophets; but when Christ came for the establishment of the New, the shadows of the past were lost in the brightness of the cloud that then overshadowed their passing away, and left Christ, the Lord of Glory, as the substance, to proclaim the Gospel of peace for the salvation of the world. Oh! may we all now accept its joyful sound, and the children of Zion rejoice in their king; till every nation under heaven has seen and acknowledged the salvation of God in Messiah, the mighty Father, and the everlasting Prince of Peace!

Surely the promise to Abraham has been fulfilled which substituted the ram for the sacrifice on Mount Moriah; and the Lamb of God that taketh away the sins of the world hath fulfilled his promise. Christ has borne the sacrifice for us; and the temple, as his adopted bride (or, as it is prophetically shewn in the Revelations, the Lamb's Wife, the heavenly Jerusalem, Rev. xxi.), has become the sanctuary on Mount Moriah for all the families of the earth, as the church of future ages, of which it was the foundation under the law of Moses. But remember, too, how Zechariah was shewn at the building of the second temple that it was not to be by might nor by power, but by God's Spirit, that the work would be completed. Oh! may that Spirit now go forth conquering and to conquer! till the Lamb shall open the Book of Life, and the ten thousand times ten thousand, and thousands of thousands of thousands of all people, redeemed by his blood out of every kindred, tongue, people, and nation, shall join in the angelic song Saint John heard, saying, "Worthy art thou that was slain to:

open the book of Life, for thou hast redeemed us unto God by thy blood! To thee be glory and dominion for ever.—AMEN.”

Again, under the Law he was prefigured in the Paschal Lamb; in allusion to which Saint Paul tells us that “Christ our passover was sacrificed for us, therefore let us keep the feast. Not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” For the Gospel leaven was then only becoming the spiritual bread of life. Let us remember also the prophecy of Isaiah, which said he would be “brought as a lamb to the slaughter; and as a sheep before his shearers is dumb so he would not open his mouth. And he would make his grave with the wicked and with the rich in his death; because he had done no violence, neither was any deceit in his mouth: but for the transgressions of God’s people was he smitten. Yet it pleased the Lord (Jehovah) to bruise him, for he hath put him to grief. When thou shalt make his soul an offering for sin, *he shall see his seed*—” Which Christ did when he by his death and resurrection triumphed over the grave, and spiritually betrothed himself to the church as his bride. And the converts to the Gospel church were invited as new-born tribes to receive “the pure milk of the Word, that they might grow thereby.”

Thus, it was prophecied by Isaiah, “When thou shalt make his soul an offering for sin, he shall see *his seed*, and the pleasure of the Lord (Jehovah) shall prosper in his hands. He shall see of the travail of his soul (or Spirit) and be satisfied.” The struggles of the church or temple are figuratively and prophetically compared to the pangs of a travailing woman. Therefore it was said when he should see his seed he should also see of the travail of his soul, or Spirit, and be satisfied; and then it was declared how the reformation of the world would be effected, for it is

written, "By *his knowledge* shall my righteous servant justify many; for he shall bear their iniquities." In the first part of the chapter before quoted, he was shewn as "a lamb for the slaughter, and as a sheep dumb before the shearers." It was also written, "But he was wounded for *our* transgressions, he was bruised for *our* iniquities; the chastisement of *our* peace was upon him, and with his stripes we are healed. All *we*, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isaiah LIII., and I. Peter, II., 21 to 25.

Thus was Abraham figuratively shewn him who would come as the Redeemer of his seed, by the expiatory sacrifice in the ram caught in the thicket by his horns, who would be a sacrifice instead of Isaac; and when Abraham called the place Jehovah-jireh, saying prophetically, "On Mount Moriah—in the Mount of the Lord—it will be seen," he foretold the mercy that would be accomplished for his future seed at *Jerusalem*, when the Messiah suffered for their transgressions and the Lord by that sacrifice laid on him the iniquities of us all. "For he was led as a lamb to the slaughter, and as a sheep before his shearers is dumb so he opened not his mouth" to accuse his murderers, but said, "Father, forgive them, for they know not what they do." The temple of Solomon was built on that same mount of promise, concerning which it is thus written, "Then Solomon began to build the house of the Lord (Jehovah) at Jerusalem, on Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing-floor of Ornan the Jebusite."—II. Chronicles, III., 1. It was there, be it also remembered, that the sword of the destroying angel was stayed when the sin of David for numbering the people of Israel had brought upon him the displeasure of the Lord, who had before declared to

Abraham that his seed should not be numbered for multitude.—II. Sam., xxiv., 10 to 25, and I. Chron., xxi. The temple was built there to shew the fulfilment of that prophecy in Jehovah-jireh which declared that “in the Mount of the Lord it would be seen;” and the spiritual seed of Messiah was to spring from thence that would redeem the world in righteousness, both in the children of the promise and the children of the adoption, which, in the Jews and Gentiles, would not be numbered for multitude—as the angel, when he shewed John the vision of the temple and the court without the temple, told him not to measure the latter for it was given to the Gentiles, before he saw the vision of the Two Witnesses.—Revelations xi., 1 and 2.

I think we can now better understand why on the Mount of Transfiguration, after Moses and Elijah had passed away, as the prophets of the law to the Jews and the Samaritans, who numbered the twelve tribes of Israel, and the Gospel kingdom under the New Covenant that was to put the laws of God in our hearts, and write them on our minds (Jer. xxxi., 31 to 36), the voice of the Holy Spirit declared the divinity of Christ, by telling the disciples to hear him alone; for Peter, as a Jew, called it afterwards “a more sure word of confirmation, unto which we should do well to take heed, as unto a light shining in a dark place.”—II. Peter, i. For Christ was the unity of the promise, and the world itself and the kingdoms of the world were then to become the kingdoms of our Lord and his Christ in righteousness by his redemption.

Let us now return to the eleventh chapter of Revelations, where, in the eighth verse, it is written of the Two Witnesses, “And their dead bodies shall lie in the street of the great city, which spiritually (or prophetically) is called *Sodom* and *Egypt*, where also our Lord was crucified.” Let us now try to understand

this, Where, spiritually, our Lord was crucified? Was it not in the land of idolatry and sin? though he bore the penalty of that sin at Jerusalem, because he had promised in his temple to set his name there for redemption's sake. But the first Covenant blessing Abraham received from the Lord *was on the plains of Sodom*, when Melchisedec met him, as the priest of the Most High God, after he returned from the slaughter of the heathen kings and rescue of his nephew Lot, and blessed him, saying, "Blessed be Abram of the Most High God, possessor of heaven and earth. And blessed be the Most High God, which hath delivered his enemies into thy hand.—Gen. xiv., 17 to 20. It was *also the river of Egypt* that was one boundary of the land of promise, and the Euphrates the other, that was particularly named of God when he made his Covenant with him (Gen. xv., 17 and 18), and *that* just before and after the sacrifice was commanded, and the burning lamp and smoking furnace were figuratively shewn to him as the signs of the world's enlightenment in his future seed or posterity through Messiah.—Genesis xiv., 17 to 20, and Gen. xv. Both Egypt and Babylon were afterwards notorious for their idolatrous worship, as the present remains of antiquity existing to this day of their temple ruins will prove. The very word Salem, where Melchisedec first appeared to Abraham to bless him, where the king of Sodom met him, signifies Peace.—Gen. xiv., 17 and 18, with Heb. vii., 1 and 2. Therefore, as Saint Paul says, as we have before seen, both to the Circumcision and Uncircumcision, "Christ (or Messiah) *is our peace*, who hath (in himself) made both one, and hath abolished the enmity, even the law of commandments (which alone existed before his coming for the Gospel law) to make in himself of twain one new man, so making peace. That he might reconcile both unto God in one body by his cross; having slain the enmity thereby" which,

as we have before seen, was by his spiritual marriage with his church.—Eph. ii., 14 to 16, and v., 20 to 33. Thus the dead bodies of the Two Witnesses, which I consider means the spiritually dead in trespasses and sins, were to lie in the great city of iniquity, or the world, which was the cause of our Lord's crucifixion, till their souls were renewed by the grace of redeeming love, which was purchased for the world by our Lord's crucifixion.

As it was on the plains of Sodom Melchisedec met Abraham and blessed him, before the sign was given and the sacrifice typified in the animals he was commanded to prepare, so it was told him that his posterity were to remain in bondage to the Egyptians four hundred years. Which prophecy was literally fulfilled when Moses was raised up as their deliverer, and the lawgiver who under the First Covenant prepared the way for the Gospel under the Second; but as the sacrifices ordained under the law were the shadows or types of the one great atoning sacrifice under the Gospel, when the daily sacrifice was abolished, as Daniel had previously predicted, and as it was in Canaan where God said to Abraham at the time he made the Covenant with him, "Unto thy seed will I give this land, from the river of Egypt (or the Nile, where Moses was preserved) to the great river, the river Euphrates (or the river of Babylon, where the Jews were sent for the captivity before the building of the second temple). So Sodom and Egypt may be looked upon as the boundaries of the promise between the time of Melchisedec first blessing Abraham as the priest of the Most High God, and the calling of Moses to deliver his seed from Egyptian bondage. Mount Moriah was where the ram of the sacrifice was prepared by the Lord in lieu of Isaac, and the temple of Jerusalem was afterwards built; and this was in Canaan, the land of those idolatries it was the design of the Lord to overthrow in the in-

stitution of that religion the posterity of Abraham was to perpetuate for the Messiah's kingdom, and where he himself bore the sacrifice of redemption; which was prefigured to Abraham in the sign the Lord gave him when he made the Covenant with him (Gen. xv.), after Melchisedec had blessed him first from the Most High God. And as it was to conquer sin and overthrow idolatry that Christ became our propitiatory sacrifice, so we may now comprehend why Sodom and Egypt are made here the figurative representations of the cities where our Lord was spiritually crucified. Let us now proceed.

If, then, the unity of the Christian church is mystically called "*the body of Christ*," so under the Jewish dispensation the worshippers of the temple were denominated prophetically "*the body of Moses*." This was explained by the epistle of Saint Jude, where he alludes to the third chapter of Zechariah, which is the chapter before the one where the Two Olive Trees branching from the sacred Candlestick are shewn as the Two Anointed Ones standing before the Lord of the whole earth, which when compared with the sixth chapter agrees in the figurative language of prophecy with the twenty-third chapter of Jeremiah, fourth and fifth verses, and Jeremiah thirty-third, fifteenth and sixteenth verses, where Messiah is prophesied of as the Branch, under the sacred name of "the Lord (Jehovah) our Righteousness;" but in the second promise, the word is used in the feminine, and it is said, "And *she* shall be called the Lord our Righteousness," as referring prophetically to the Gospel church as Messiah's bride. In Zechariah the second prophecy respecting the Branch agrees with what I have before shewn from the second chapter of Ephesians, respecting the Jews and Gentiles being both saved in Christ Jesus, who was the chief cornerstone of his temple or church, which was founded on both the prophets of the Jews and the apostles of the Gentiles.

In the prophecies of Zechariah respecting the Branch, the very name of Jesus is foretold. For Joshua, the son of Josedech, the high priest, is made the figurative emblem of the man whose name is the BRANCH, in both instances; and Joshua assisted Zerubbabel, whose name is mentioned in the fourth chapter, previously considered, at the building of the second temple of Jerusalem, which was overthrown after the coming of Jesus as the Messiah of the Gentiles, whose destruction he himself so pathetically foretold while he wept over it in the weakness of the mortality he had assumed.—Matthew xxiii., 37 to 39, and xxiv., 1 and 2, and Luke xix., 41 to 46.

The word Joshua in the Old Testament is the same as Jesus in the New; and at the second shewing of the Branch to Zechariah, when the crown was to be put upon the head of Joshua, the high-priest, when the Lord Jehovah of Hosts (or the nations) spake unto him, saying, "Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord (Jehovah); and he shall bear the glory, and shall sit and rule upon his throne: and the counsel of PEACE shall be between them BOTH." Saint Paul, as we have seen, in shewing the salvation by grace in Jesus Christ (or Messiah), whom Zerubbabel had just been told with Zechariah would bring forth the head-stone of the temple, crying, "Grace, grace, unto it," with shoutings of praise, says of Jesus Christ (or Joshua, the Messiah of the prophets of the Old Testament), "For he is our PEACE, who hath (by his spiritual union with his church or temple, as we have before seen) made *both* (Jews and Gentiles) one (in Gospel redemption), and hath broken down the middle wall of partition between us. Having abolished in his flesh the enmity, even the law of commandments, to make in himself of twain one new man—so *making* PEACE." Eph. ii., 8 to 22.

Thus was the prophecy to Zechariah fulfilled when he was shewn Joshua (or Jesus) crowned, as the man whose name was the Branch, at the second shewing, who was to build the spiritual temple of the Lord, while the council of peace was to be between them both; for Saint Paul goes on to say of the Circumcision and Uncircumcision, "For through Jesus Christ we both (now) have access by ONE Spirit to the Father." Which Messiah prophetically was when he undertook to redeem his seed in righteousness, as the children of the promise (Rom. ix., 3 to 13), and has since done by his spiritual adoption of the temple as his bride, and ourselves as his redeemed children. Saint Paul also shewed this to the Galatians at the commencement of the fourth chapter, at the close of which the Covenant Allegory is shewn, by saying, "Now, I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, *to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*" For in the previous chapter the law is called a school-master to bring us to Christ, but the Gospel has now made all one in becoming the children of God by faith in Christ Jesus. So that "there is neither Jew nor Greek (or Gentile), there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus. And if we be Christ's (or Messiah's children in the adoption), then are we Abraham's seed (in the promise)." Jeremiah predicted how God under the New Covenant would put his law into our hearts and write them on our minds.

- Thus was Christ the *Father* of the promise in being the husband of the church of which his spiritual children consist, and are now the adoption and the children who are counted for the seed (Rom. ix., 5 to 8) of early promise to the patriarchal fathers. The *Son* of the Father, in being born of woman by the Holy Ghost or Spirit, who came in the fulness of time "to redeem them that were under the law (that were heirs to the Covenants of promise), that we (in him, by his marriage with his church) might receive the adoption of sons. And because we are sons God hath (now) sent the *Spirit of his Son into our hearts*, crying, *Abba, Father.*" Therefore we are now heirs of God through Christ (Gal. iii., 1 to 5); for Jeremiah declared that when the New Covenant was established, God would put his laws in our inward parts, and write them on our minds, and our sins and iniquities would be remembered no more. Or, in other words, the curse of the law would be set aside.—Jer. xxxi., 27 to 34, with Heb. viii. Thus was Messiah to be the *Father* of the promise, the *Son* of the fulfilment in the atonement for sin, and the *Spirit* of universal love, whereby the New Covenant would be propagated and sanctified after his resurrection; which Spirit under the Gospel dispensation was to be shed abroad in our hearts. So he became for us the *Trinity in Unity* of our salvation.

Christ has taught us to commence the only prayer or petition that he commanded his followers to repeat with, "*Our Father* who art in heaven, hallowed be thy name (Matth. vi.)." Or the holy name of Jehovah, in which the promise was made to Abraham, when he swore by himself (Gen. xxii., 4); and Moses was commanded to know him by that name, when he was called to fulfil that promise and lead them out of the land of Egypt (Exodus iii., 4); and Jeremiah also, when he was told the name of the Branch would be, "The Lord our Righteousness," (Jeremiah xxiii.,

5 and 6, and Jeremiah xxxiii., 15 and 16) as Messiah's Bride.

Let us now go back to the first shewing of the Branch to Zechariah, which Saint Jude alludes to in the ninth verse of his epistle, where he says, "Yet Michael the archangel, when contending with the devil, he disputed about *the body of Moses*—" Or the *temple of the Jews*) which the Lord first established through Moses as his lawgiver, as the temple of the Second Covenant in his redeemed people is called prophetically *the body of Christ*.—Ephesians v., 23 to 30. This Isaiah prophesied he would do, when he shewed how he would come to Galilee of the Gentiles to give light to them who were before sitting in darkness and under the shadow of death; which the Gentiles were under the curse, and in the worship of idolatry (Isaiah ix., 1 and 2, with Matth. xii., 1 to 22), as it was from Galilee that Jesus first sent forth his disciples under the Gospel dispensation. Isaiah afterwards shews how the redemption will be accomplished, by Messiah's being born of woman, by declaring, "For unto us a child is born, unto us a *Son* is given; and the government shall be upon his shoulders, and his name (for Jehovah was the name of Covenant faith and promise under the law, and Christ, or Messiah, under the Gospel) shall be called Wonderful, Counsellor, the Mighty God, the everlasting FATHER, the Prince of Peace." Zechariah, when he foretold his coming as the BRANCH the second time (Zech. vi., 12 and 13), when he would build up the temple of the Lord, declared that the council of PEACE would be between them both—prophetically meaning Jews and Christians. This Saint Paul confirms when speaking of the Circumcision and the Uncircumcision (Ephes. ii., 13 to 18), by saying, as we have before seen, "Now, in Christ Jesus we who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both ONE, and hath broken

down the middle wall of partition between us. Having abolished in his flesh the enmity even the law of commandments (or the enmity under the law of Moses), to make in himself of twain one new man, so making **PEACE.**" Thus he constituted himself, as Isaiah had predicted, "**the PRINCE OF PEACE.**" Then Saint Paul continues, "That he might reconcile **BOTH** unto God in one body (which through his marriage with his church Saint Paul in an after chapter tells us his redeemed became, Eph. v., 22 to 33, as the children of his adoption in the beloved) by his cross (or atonement), having slain the enmity thereby. And came and preached peace to you (or the Gentiles) which were far off, and to them (or the Jews) which are nigh. For through him we *both* have access by **ONE SPIRIT** to the **FATHER.**" Thus, when the law of the Gospel was implanted in our hearts by the Spirit of Truth in the Word of God, the blessing of early promise in Messiah was to be in him who was the Prince of our Peace by the Gospel of reconciliation, secured to both, giving us access by one Spirit to the **FATHER.** Thus did Christ fulfil the prophecy of Isaiah by being the Child and Son of the promise through his mother's conception by the Holy Ghost, and atonement in his manhood for our sins; and after his resurrection by uniting himself in spiritual marriage with his church, and constituting the redeemed as his children by adoption and grace, he became the everlasting **FATHER, and PRINCE OF PEACE.**

Let us now return to Isaiah, and read the passage, "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, the Mighty God, the everlasting Father, the Prince of Peace." He then declares how his kingdom will be extended—which it has been under the Gospel dispensation, saying, "Of the increase of his government and peace there shall be no end: upon the throne of David and

upon his kingdom to order it and to establish it, with justice and with judgment from henceforth, even for ever. The zeal of the Lord of Hosts (or the multitude of nations) will perform this." He then shews how it will be effected by the Bible, by prophetically affirming, "The Lord (Jehovah) sent a Word (or promise under the law of Moses) unto Jacob." The word Jacob is here used to signify the patriarchal Covenant to the Jews, and the word Israel the extended promise to the Gentiles; for as I have before shewn, the name of Israel was not given till Jacob had wrestled with the angel for a blessing and prevailed, and confirmed when the blessing at Bethel was declared in an extended sense, to a nation in one promise, and "a company of nations" in the other.—Genesis xxxii., 24 to 32, and Genesis xxxv., 9 to 15. Therefore Isaiah prophesied the extension of the Redeemer's kingdom under the influence of the Spirit by the Word of God as contained in the Bible, by saying, "*The Lord sent a Word unto Jacob, and it hath lighted upon Israel.*"

Christ, after his resurrection, appeared to his disciples, telling them they were not to depart from Jerusalem before they had received the promise of the Father, of which he had apprized them before he suffered.—Acts i., 4 and 5. Which he then connected with the baptism of John the Baptist by water at the future promise then made, when he told them he was not the expected Messiah or Christ, but his forerunner, who would baptize them with the Holy Ghost (or Spirit) and with fire. Water and Fire, as I have before shewn, were the figurative emblems under the first dispensation of his fidelity to the Covenant promises he made to Abraham. Water was the sign, as we have seen, to Hagar in Ishmael; Fire was the sign to Abraham in Isaac. Therefore, at the trial of faith to each, it was shewn, Ishmael was expected by Hagar to die of thirst, when his natural life was preserved

by water by a miracle, to become the father of the promised seed (Gen. xxi., 12 to 21), who were to be redeemed as the children of Messiah's adoption (when he himself became the *spiritual Father of the children of the promise who were counted for the seed*, Rom. ix., 4 to 8); and the natural life of Isaac was to be offered as a burnt-offering by fire, when he, too, was preserved by miracle, and the ram (or figurative Lamb of the sacrifice) shewn to Abraham, who would be offered in lieu of Isaac (Gen. xxii.), when the Lord swore by himself that in Abraham (through Messiah) all the families of the earth should be blessed—as Ishmael's natural life was preserved at Beersheba, or "*the WELL OF THE OATH.*" They were to be the first chosen fathers in the flesh of the future promise; while Messiah undertook for the redemption in righteousness to become the FATHER in the SPIRIT, by the teaching of his own appointed means. This was afterwards carried out in the giving of the law to Moses under the first Covenant for the Jews, and the Gospel dispensation under the Second Covenant for the Gentiles.

The disciples were commanded by Jesus to remain at Jerusalem till they had received the promise of the Father, and been baptized with the Holy Ghost, or Spirit of promise, as the Comforter he would send to them after *he himself* had gone away from them; as it was expedient for them that HE should go away, or the Comforter would not come unto them, but if he departed he would send him.—John xvi., 27. He had previously declared unto them, saying, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by me."—John xiv., 5. And whatsoever was asked the Father by his disciples in his name *he* would give it. For he was *in the Father*, and the *Father in him*.—John xiv., 10 and 11. Again he saith, he that hateth *me* hateth the *Father* also. John xv., 23. In another place he testifies, saying, "*I and the Father are ONE.*"

The disciples were to wait at Jerusalem till they should receive the promise of the Father by the baptism of the Holy Ghost, or Spirit of Truth and prophecy, before they commenced their Gospel ministry; who descended upon them under the form of cloven tongues of fire (because they were to go forth to preach the new doctrines of the Gospel before the assembled representatives of the different Gentile nations then present) on the very day when they were assembled to commemorate the giving of the law to Moses under the First Covenant.—Acts II. Thus was Isaiah's prophecy completed, which told how Messiah would come to shed a light on those who sat in darkness and under the shadow of death by Galilee of the sea, beyond Jordan—from whence the disciples, as we have seen, were first called to be the converters of the Gentiles to the Gospel faith—and how it was proved that they could say, "For unto us a Child is born, unto us a Son is given," whose name as Christ (or Messiah) has been Wonderful, and mighty in the conversion of the world unto himself; while he has been *the everlasting Father* to his redeemed in righteousness, and the Prince of Peace in reconciling both Jews and Gentiles, as the Circumcision and Uncircumcision, by *one Spirit* to the Father of the immutable Covenant first made by OATH to Abraham and the patriarchs. There were only two bodily manifestations of the Holy Ghost (or Spirit) shewn;—one under the *form of a dove*, as the sign of fulfilment to God's Covenant with Noah, which Hagar, as we have seen, personified for her posterity in Ishmael and the female branches; the other at the baptism of the disciples, when they commenced their ministry, under the form of *cloven tongues of fire*—the sign in Isaac. Twice, too, the voice was heard;—once at the baptism of Jesus, proclaiming him to be the beloved Son of God, in whom he was well pleased; and once on the Mount of Transfiguration, when

Moses and Elijah, as the first prophets of the law to Jews and Samaritans, passed away before him; and at the commencement of the New Covenant, when as Jeremiah before prophesied, "A woman would compass a man; for he would create a new thing on the earth."—Jer. xxxi., 22 to 37. The Virgin Mary was overshadowed by the Holy Ghost (Matth. i., 18 to 25); for when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that they might receive the adoption of Sons (in the promise of Messiah to their patriarchal fathers). And because they became sons (by adoption), God sent forth the Spirit of his Son into their hearts, crying, "Abba, Father." Wherefore we are no more servants, but sons; and if sons, then heirs of God through Jesus Christ.—Gal. iv., 4 to 7. May we not now close this with the words of Isaiah, "Doubtless, THOU art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou art our FATHER, thy name is from everlasting.—Amen and Amen."—Isaiah lx., 16.

Saint Jude says, "Yet Michael the archangel, when disputing with the devil about the body of Moses, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.'" Now if we turn to the third chapter of Zechariah we shall find the same words used at the first shewing to him of the promise of the Branch, before the defilements of the flesh (which were figuratively shewn as filthy garments), were put off by him who was there called Joshua (or Jesus) also, as the prophecies of Zechariah were connected with the time of the building the second temple of Jerusalem, after the return of the Jews from the Babylonian captivity; for when the Covenant was made with Abraham, it extended in promise to the river Euphrates, which was the river of Babylon, as well as to the Nile, which was the river of

Egypt, on which Moses was preserved in an ark of bulrushes to be the future giver of the law and its ceremonial rights to the Jews, to be the first founder of Messiah's temple for them.—Gen. xv., 17 and 18.

The third chapter of Zechariah begins thus, "And he showed me Joshua standing before the angel of the Lord (Jehovah), and Satan standing at his right hand to resist him. And the Lord (Jehovah) said unto Satan, 'The Lord rebuke thee, Satan (compare this with the ninth verse of Jude), even the Lord Jehovah which hath chosen Jerusalem rebuke thee.'" The Lord had chosen Jerusalem and built his temple there, to fulfil the oath that he swore by himself on Mount Moriah when he spared the life of Isaac, and by the ram caught in the thicket by his horns showed him in a figure a type of him who as Messiah would become the future sacrifice and bear the penalty of sin; of which the sacrifice Isaac was also a memorial before the Lord, instituted as a typical sacrifice when Moses the high-priest received the children of Israel from the captivity of Egyptian bondage as Egypt as Christ became our deliverer from the spiritual bondage of sin. Therefore thus the verses in this "Christ as Messiah," as sacrifice, a sacrifice for us, therefore to us as the new temple. Not with the old heaven, neither with the tower of Babel and wickedness, but with the universal bond of sinning and death. It signifies speaking in the nourishing and strengthening of the spiritual bond of life, which Christ was as sacrifice in the crucifixion was given by him as the new temple (Rev. 21, 22 and the other passages, with John 21, 22 and 24); therefore in that way the new temple comes the spiritual bond of life. This new temple is not the new temple in the temple which was in the old temple, it is not the new temple in the old temple, but with the old heaven of heaven and wickedness, but with the universal bond of sinning and death. It will now return to the new temple in Jerusalem.

“And the Lord (Jehovah) said unto Satan, ‘The Lord (Jehovah) rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand snatched from the burning?’” Or we might divest this last passage of its figurative meaning, and say, “Hath not the Lord that hath chosen Jerusalem glorified himself in his temple (which, as we have seen, Saint Jude calls “the body of Moses”), and conquered by the power of mercy and grace in redeeming love, as he promised to Abraham?”

“Now Joshua (or Jesus, the high-priest—which assumed character here shewed his connection with the temple—at whose right hand Satan was standing to resist him) was clothed in filthy garments (or the pollutions of sin in the flesh, which Messiah had undertaken to overcome) and stood before the angel. And he answered and spake unto those that stood before him, saying, ‘Take away the dirty garments from him.’ And unto him he said, ‘Behold I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment (or, the garments of righteousness).’ And I said, ‘Let them set a fair mitre upon his head.’ So they set a fair mitre upon his head, and clothed him with garments; and the angel of the Lord (Jehovah) stood by.”

Here he was only crowned with one mitre; and if, as Saint Jude tells us, the Jewish temple was only then signified as “the body of Moses,” then only *one* crown was required to shew the redemption of Israel as the seed of Abraham under the first promise to the one nation.—Gen. xxv., 23, and xxxv., 9 to 11. But at the second representation of the Branch, in the sixth chapter, when we read that he shall bear the glory, and *build up the temple* of the Lord Jehovah, and sit upon his throne, and the *council of peace* shall be between them *both*. Then the angel of the Lord was to take silver and gold and make *crowns*, and set *them* upon his head (for both). And the call of the

Gentiles is thus figuratively portrayed after that promise, "*And they that are far off shall come, and build the temple of the Lord (Jehovah): and ye shall know that the Lord of Hosts (or the nations) hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God (contained in the Bible as his inspired Word from the beginning, John i., 1 to 14).*"

But we must now go back to the third chapter of Zechariah. After the fair mitre has been put upon the head of Joshua the high-priest, it is written, "And the angel of the Lord protested unto Joshua, saying, 'Thus saith the Lord, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt *also* judge my house, and shalt *also* keep my courts, and I will give thee places to walk among *these that stand by* (which promise may signify here the Gentiles). Hear now, O Joshua (or Jesus), the high-priest, thou, and thy fellows that sit before thee—for they are men wondered at (this last may refer to the promises made to the patriarchs in their race, and the prophets of the law); for, behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua.'"

I have before shewn how Jesus was the chief-corner stone of his temple, foretold by David (Psalm cviii., 22 to 24, and Isaiah xxviii, 16), which was to be the headstone of the temple (for the two anointed ones), to be brought forth with shoutings of praise, crying, "Grace, grace, unto it."—Zechariah iv., 7. In the second shewing of the Branch, as we have seen, the *temple was to be built up*, and *he was to bear the glory, and sit upon his throne*; but now that only one crown is to be given to him, we see the stone spoken of as the metaphorical representation of the temple then about to be built.

Therefore, after the Lord has made the promise that he will bring forth his servant the Branch, he

says, in allusion to the temple, "For behold the stone that *I* (the Lord) have laid before Joshua (or Jesus); upon *one stone*." He speaks of *one* stone, as if there was another also; which there was, as we have seen, under the Gospel Covenant for the spiritual temple.—See Eph. ii., 18 to 22, and I. Peter, ii., 1 to 8. He therefore says, "Upon one stone shall be *seven eyes*." The number seven is connected with the promise to the Gentiles; but it would take up too much time in deviating from the subject to explain it here. "Behold, *I* (the Lord) will engrave the graving thereof." This expression is in all probability used here in contradistinction to the stones worn on the breastplate of the high-priest under the Mosaical dispensation, upon which were individually engraved the names of the twelve sons of Israel. Therefore it is written, "Upon one stone shall be seven eyes: behold I will engrave the graving thereof, saith the Lord of Hosts (or the nations), and I will remove the iniquity of that land in *one day*." This agrees with David's prophecy respecting the stone which the builders rejected (Psalm cxviii., 20 to 24); for he says directly after, that "*this is the day which the Lord hath made*, we will rejoice and be glad in it." And Zechariah then writes, "In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig tree."

Having now shewn what was meant in the eleventh chapter of Revelations by the dead bodies of the Two Witnesses—or the Jews, as "the body of Moses," under the law, and the converted Gentiles, as "the body of Christ," under the Gospel—which seems, I think, to mean those who in an unregenerated state were spiritually dead in trespasses and sins, for Saint Paul says, "For as in Adam all die, even so in Christ shall all be made alive."—I. Cor., xv. Let us now proceed with the eleventh chapter of Revelations.

Sin is to be overcome, and that through the power

of God on the teachings of the Spirit, and by the influence of his word of inspiration, the Bible. And both Jews and Christians are by it to be brought into the unity or fellowship of Christ's kingdom, as the Messiah promised, who undertook to redeem the world in righteousness. The plan of salvation has ever been kind and merciful, and formed upon the principle taught by the Gospel dispensation, of overcoming evil with good.—Rom. xii., 10 to 21. "For the Lord has been longsuffering, and of great kindness in repenting him of evil; the knowledge of which first brought death into the world.—Genesis iii. But now Christ is risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection and the life. For as in Adam all die, even so in Christ shall all be made alive. O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law. For under the first covenant of the law the sentence of death was passed upon the posterity of Adam for sin. But thanks be to God, which giveth us the victory through Jesus Christ our Lord."—I. Cor., xv., 20 to 22, and 55 to 57.

Thus were the two prophets of the eleventh chapter of Revelations the promises of life and death in Christ Jesus in the Old and New Testaments, which by the inspiration of the Holy Spirit were taught of God and written for our salvation, that Messiah's ways might be known upon earth, and his saving health among all nations—though the Jews were the first called and instructed, as the seed of Abraham, to carry out the word of holy promise; and I hope it is now manifest to those who read to understand and profit by the blessed promises and instructions contained in holy writ, to see why when they, or the Two Witnesses, shall have finished their testimony, after the final overthrow of Satan, who is called in the eleventh chapter of Revelations "the beast out of the

bottomless pit," then there will be making merry and rejoicing in the earth—for Satan was here shewn to be allowed to have his temporary power, which may have taken place during the periods of apostacy, idolatry, cruelty, religious persecution, and infidelity, that the church and the Jews themselves have experienced. Then the dead bodies were to be revived. For then, as we read, "the Spirit of Life from God entered into them, and they stood upon their feet; and great fear fell upon all them which saw them. And they heard a great voice from heaven, saying unto them, 'Come up hither.' And they ascended up to heaven in a cloud, and their enemies beheld them."

This brings us to the point at which we started, when we said that the previous passages appeared to bear their analogous reference to Ezekiel's vision in the valley of the dried bones.—Ezekiel xxxvii. We will now return to this.

The periods of time before these things come to pass I will not attempt to analyze; but leave it for those more learned in calculation than myself, remembering the answer Christ gave to his apostles after his resurrection, when they asked him, saying, "Lord, wilt thou as at this time restore the kingdom to Israel?" and he said unto them, "It is not for you to know the times and the seasons; which the Father hath put in his own power. But *ye* shall receive power, after that the *Holy Ghost* (or promised Spirit) is come unto you. And ye shall be WITNESSES unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the ends of the earth."—Acts i., 6 and 7.

Therefore let me think it is not for me to know the times and the seasons, which the Father hath put in his own power; but while I think of what has been already accomplished, believe that the Lord can endure to the end, and will not allow his Covenant Promises yet to remain unfulfilled, for they are all Yea and Amen in Christ Jesus our Lord.

The eleventh verse of the eleventh chapter of Revelations begins thus, "And after three days and an half the Spirit of Life from God—" for, as we have before seen, the conquest of the Lord was to be effected by the influence of the Spirit more than by power and might.—Zech., iv., 7. "And after three days and an half (the calculation of which time still remains in the power of God the Father) the Spirit of Life from God entered into the Two Witnesses, and they stood upon their feet (an exceeding great army, as we read of the dried bones in the vision of Ezekiel), and great fear fell upon them which saw them." In the previous verse we read, as we have seen, of the *dead bodies* of the Two Witnesses lying out of their graves unburied for the three days and an half, after which time the Spirit of Life from God entered into them. And in the vision of Ezekiel, he was carried in the Spirit of the Lord Jehovah, and set down in the midst of the valley of dried bones; which two figurative representations may be considered the same in meaning, though expressed in other language; for if the *bodies* had not been dead, the *bones* had not been dried. And yet after a time both John and Ezekiel saw the Spirit of Life from God enter into them. In one it was called "the Spirit of Life from God (Rev. xi., 5 to 11)," and in another it is called "the breath of life from God;" which must be intended to signify the future salvation of man by the resurrection of life in the immortality of the soul, which Christ came to save, and by his own resurrection became the first fruits of them that slept. "For as in Adam all die, even so in Christ shall all be made alive."—I. Cor., xv., 19 to 25. "For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." We have seen how it was said the dead bodies of the Two Witnesses were to arise and stand upon their feet when the Spirit of Life from God entered into them; and

how also after the breath of life from God entered into the dried bones they stood upon their feet, an exceeding great army. Let us now study the words of Ezekiel's prophecy, also bearing these things in mind.

"The hand of the Lord Jehovah was upon me, and carried me out in the Spirit of the Lord, and set me down in the midst of the valley which is full of bones. And caused me to pass by them round about; and behold there were very many in the open valley, and, lo, they were very dry. In the Revelations it was written of the Two Witnesses, under another metaphor, though of a similar character, thus, "And their dead bodies shall lie in the street of the great city, which is spiritually Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves." This would naturally have rendered them, allowing the prophetic calculation of time, what the prophet Ezekiel was shewn, a heap of dried bones. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth." Or, as I have before remarked, because these two prophets by their threats and commands, in the Old and New Testaments, from the divine law, subdued the works of evil in the natural man, and taught the wicked understanding to serve the Lord. "And after three days and an half the Spirit of Life from God entered into them, and they stood upon their feet. And great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, "Come up hither." And they ascended up to heaven in a *cloud*; and their enemies beheld them." As the chosen ones approved of God were before shewn under the Mosaic dispensation, for carrying out the promises of his Covenant plan of

redemption in Messiah's kingdom, and proving that faith, or belief, was the substance of things hoped for, and the evidence of things unseen, since Abraham believed in God when the first Covenant Promise was given, and it was counted unto him for righteousness. Gen. xv., 6. And Saint Paul, after enumerating all those chosen under the law before Christ's coming, says (Heb. xi., and xii., 1 and 2), "Wherefore, seeing we *are also* compassed about with so great a *cloud of witnesses*—" Thus they ascended in a cloud (for the same metaphor is preserved) and their enemies beheld them. The cloud is the figurative emblem of God's Covenant made with Noah, when he set his bow in the cloud to testify to his fidelity. So he shewed them, as it were, spiritually ascending to heaven in a cloud; while their enemies beheld them, as the chosen ones described by Saint Paul under the First Covenant had done before them, in order to strengthen the confidence of believers in Jesus as the *author* and *finisher* of our faith. On the Mount of Transfiguration, as we have seen, Moses and Elijah were overshadowed by a *bright cloud*, when Jesus remained alone, and the voice of the Spirit proclaimed him to be the beloved Son of God, who was then to be heard.—Matth. xvii., 1 to 5. And after his resurrection, when he had left his disciples to be *his appointed witnesses* in Jerusalem, and in Judea, and in Samaria, and unto the ends of the earth, he himself ascended up into heaven, while a *bright cloud* received him out of their sight, and two angels standing by proclaimed his second advent to the disciples.—See Acts i., 1 to 10.

We must bear in mind that the subject we are now trying to explain is the theory of the Two Witnesses in the eleventh chapter of Revelations. So after Paul had thus enumerated the chosen servants of the Lord for carrying out the promises under the Covenant of the law before the coming of Christ, in the patriarchal

seed, he wrote to strengthen the converted under the Gospel Covenant, by saying, "Wherefore, **WE ALSO** (as the witnesses of the second promise, as the patriarchal seed were of the first), seeing we are compassed about with so great a cloud of witnesses (for John heard the witnesses called, saying, "Come up hither," to heaven, after the Spirit of Life from God had entered into them)."—Heb. xi.

"Let us (as called also into the New Covenant Promise by the Gospel hope) lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus (whose name signifies the Saviour) as the *author* and *finisher* of our faith (for faith, as we have seen, was from the first the *substance* of things hoped for, and the *evidence* of things unseen)." Therefore let us also as Gospel converts and as witnesses for him of his Covenant truth, "look unto Jesus as the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame; and is set down at the right hand of the throne of God."—Heb. xii., 1 and 2.

Christ is to us the resurrection and the life, in having triumphed over death and the curse pronounced upon the first Adam, which said, "Dust thou art and unto dust thou shalt return." For in him all are made alive. God breathed into man's nostrils the breath of life, and he became a living soul. So when the Spirit or breath of Life from God (Rev. xi., and Ezekiel xxxvii., 10 and 11) entered into the dead bodies and the dried bones that the apostle and prophet saw, they lived again, an exceeding great army; while their enemies beheld them. Christ taught his disciples the value of that living soul that man became when the Lord breathed into his nostrils the breath of life, by saying, "What shall it profit a man if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul."

Let us now return to the vision of Ezekiel. "The hand of the Lord (Jehovah) was upon me, and carried me out in the Spirit of the Lord (Jehovah), and set me down in the midst of the valley which was full of dried bones. And caused me to pass by them round about; and, behold, there were very many in the open valley, and, lo, they were very dry. And he said unto me, 'Son of man, can these bones live?' And I answered, 'O Lord God, thou knowest.'" The meaning of this in the question proposed was, "Can there be a resurrection for crushed and decayed mortality?" Then in the Spirit of the Lord in which he had been carried to the valley, he was taught to prophecy, saying unto them, "O ye dried bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live." For as God made man at the first of the dust of the earth, and breathed into his nostrils the breath of life, and he became a living soul, so had he equal power to say to the dried bones of his species, upon whom he had entailed the punishment of corruption in the flesh, "Behold, I will (again) cause breath to enter in you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live,' saith the Lord (Jehovah). So I prophecied as I was commanded; and as I prophecied there was a noise, and behold a shaking. And the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above, but there was no breath in them. Then said he unto me, 'Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O *breath*, and breathe upon these slain, that they may live.' So I prophecied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great

army." Or as it was said to John by the angel, that "the Spirit (or breath) of life from God entered into them, and they stood upon their feet; and fear fell upon them which saw them."—Rev. xi. Then said the Lord God to Ezekiel, "Son of man, these are the whole house of Israel. Behold they say, Our bones are dried, and our hope (or Messiah) is lost. We are cut off for our parts. Therefore prophecy, and say unto them, 'Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord (Jehovah), when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land, and ye shall know that the Lord hath spoken it and performed it, saith the Lord.'"—Ezekiel xxxvii., 1 to 14.

Thus was Ezekiel shewn that the whole house of Israel would be re-established by the Spirit or breath of life from God; and John, that the Two Witnesses of whom the whole house of Israel was spiritually composed in the promises of the Two Covenants made by the oath of the Lord to Abraham in his seed (Gal. iv., 22 to 31, with Heb. vi., 13 to 20), as the whole Israel of God, not of the Jews only, but also of the Gentiles, as the remainder of this chapter of Ezekiel tends to prove. After the prophet has been shewn the resurrection of the house of Israel in the valley of dried bones, the Lord, under the similitude of *two* separate sticks, divided in themselves, but uniting in his hand, which he called the sticks of Judah and Ephraim, shewed him again the future unity and restoration of Israel under this similitude.—Ezekiel xxxvii., 15 to 20.

In the thirteenth verse of the eleventh chapter of Revelations, it is written, "That the remnant were affrighted, and gave glory to the God of heaven." By

the remnant I have before supposed (as we have seen from the eleventh chapter of Romans) that the Jews who remain scattered over the earth to this day are meant; who have been allowed by their Covenant Father to continue as the living witnesses of his truth, in order to perpetuate as treasurers of his ancient records in the sacred Scriptures, the glory of his name in the immutability of his word to future ages. After Ezekiel was figuratively shewn the future unity of God's people in the two separate sticks of Judah and Ephraim, which became one in the hand of the prophet, it is thus written, "And the sticks whereon thou writest shall be in thine hand before their eyes; and say unto them, Thus saith the Lord God, Behold I will take the children of Israel from among the heathen (or Gentiles), whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel." As the Covenant Promises under the law, as we have seen, were made upon mountains, and the word, or name, Israel was given to Jacob, as I have noticed, to confirm him in the fulness of those promises to both Jews and Gentiles, the words here may be prophetically used to denote the fulness of conversion in the Messiah, as the next sentence seems to imply. "And one king shall be king to them all." This Messiah or Christ became, as the king of righteousness; and united his redeemed unto himself. "And they shall no more be divided into two nations; neither shall they be divided into two kingdoms any more at all." I think I have now proved how both Jews and Gentiles are united into one nation, if (in faith, as the substance of things hoped for, and the evidence of things unseen) they will embrace the hope of salvation in the redemption Christ has offered once for us by his sacrifice, death, and resurrection, and look to him as the author and finisher of that

faith. For he hath now broken down the middle wall of partition between, and sanctified us through his atonement in the beloved in righteousness unto himself, as the everlasting Father, the Prince of Peace.

Thus, as Ezekiel prophesied, when the sticks of Judah and Joseph became one in the bond of unity, and the fulfilment of the law and the prophets was embodied in the reality, as the shadows of former things were to pass away for the substance of those promises in the Gospel light of peace and love. Then the Lord instructs Ezekiel, saying, "Thus saith the Lord God, Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side." Even before the coming of Christ the dispersion of the Jews had commenced; but we may suppose afterwards, even at the first preaching of the Gospel, that they were the first among the early converts to embrace its joyful sounds, and the glad tidings it proclaimed, having been previously prepared by their own prophets for its reception. So Ezekiel was taught to say that "they should be gathered from among the Gentiles, whither they were gone, and the Lord would bring them to their own land." This might have been in part fulfilled at the time when the disciples first commenced their mission, after the ascension of their Lord at Jerusalem, when they waited there for the promise of the Father by the descent of the Holy Ghost; when people from all nations seemed to have been assembled, who heard them speak in their own tongues the wonderful works of God.—Acts II., 1 to 11, and Ezekiel xxxvii., 22. The prophet then continues, "And I will make them one nation in the land upon the mountains of Israel." For we must bear in mind that the Covenant Promises for blessings under the first dispensation were all made upon mountains: on Mount Ararat, Mount Moriah, Mount Sinai, and Mount Gerizim. "And one king shall be king to them all." Which Christ,

as the king of righteousness, became, and they shall no more be two nations, which it was first decreed as the patriarchal seed under the First Covenant they were to be—as the posterity of Isaac, in whom it was said the seed of Abraham would be called for the furtherance of Messiah's kingdom.—See Gen. xxv., 23, and xxi., 12, with Rom. ix., 4 to 12.

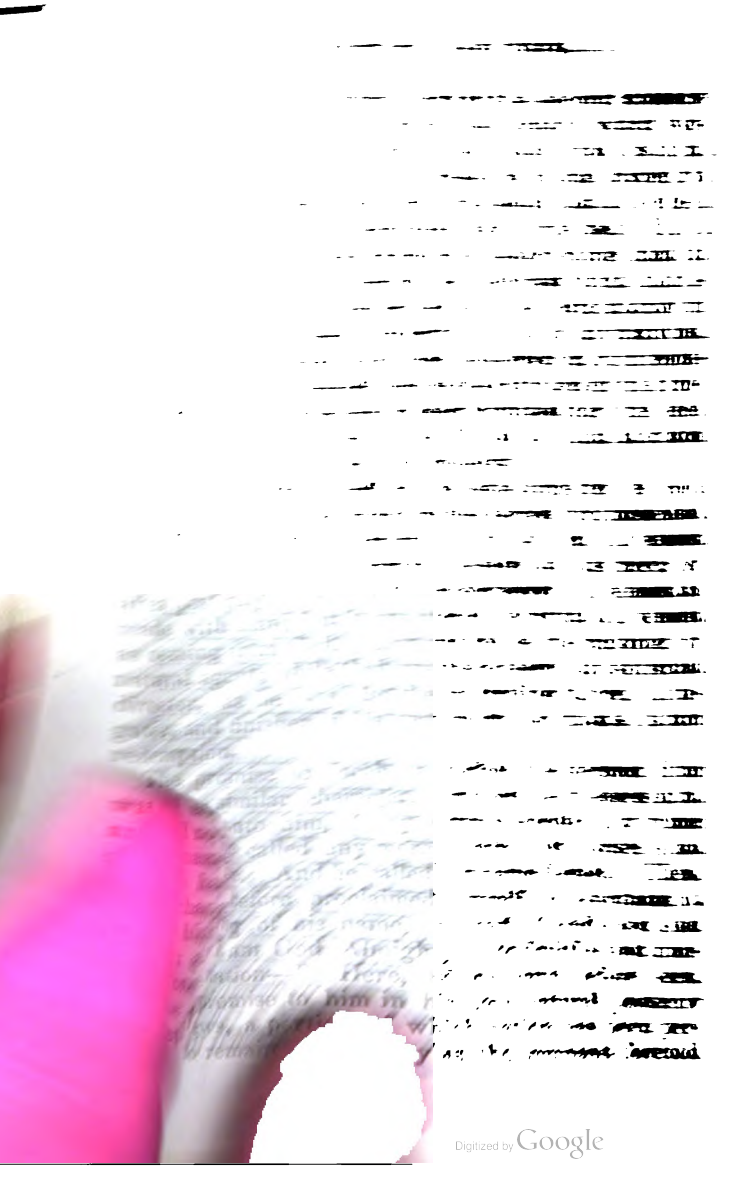
The prophet then says, "When one king shall be king over them all. They shall be no more *two nations*, neither shall they be divided into *two kingdoms* any more at all. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I (the Lord) will save them out of all their dwelling-places wherein they have sinned, and will cleanse them. So they shall be my people, and I will be their God. And David my servant shall be king over them; and they shall all have one shepherd; and they also shall walk in my judgments, and observe my statutes to do them." The two nations are to become one in Messiah; and by the last verse I consider the spiritual promise is included to the Gentiles, as the word *also* is used, and they were all to have one shepherd, which Christ became as the shepherd and bishop of our souls.—I. Peter, II., 21 to 25. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children; and my servant David shall be their prince for ever." This last was a figurative name for the Messiah, in connection with the worship of his temple, which David was first called upon to prepare for the building of, that the Lord God might place his name there for ever.—I. Chronicles, xvii., 11 and 12.

Let us now go back to the eleventh chapter of Revelations. We are told that after the accomplishment of the figurative denunciations to the evil

portions the remnant, or, as we have before endeavoured to shew, the remnant of the Jews at the present day, as the original seed of Abraham and the patriarchs, were meant, that were permitted to remain as the records of the truth upon the earth till the time of the fulfilment came, and his holy name had been proclaimed among all nations; for as he declared by the prophet Isaiah, that the word or promise which had gone out of his mouth should not return to him void, but should accomplish that which he had ordained, and should prosper in the thing whereunto he sent it.—Isaiah LV., 11.

And the word that had gone out of the mouth of the Lord was the word of promised salvation from the beginning of the world in Christ, or Messiah, as the Saviour and Redeemer of the human race.

Among the other titles assumed by our Lord, he is styled “the Word of God.”—Rev. XIX., 13, and John I., 1 to 5. This “Word of promise” had been sworn to by the majesty of the Eternal himself; for when he made promise to Abraham, because he could swear by no greater he swore by himself, (Heb. VI., 13 to 20, with Genesis XXII., 11 to 18), saying, “Surely, blessing I will bless thee, and multiplying I will multiply thee.” Thus, for the confirmation and establishment of that “Word of promise” to all future ages, the present Jews, as the unconverted portion of their nation, have been permitted to remain scattered over almost every portion of the globe to this day; that their very existence, let alone their constancy to the faith of their forefathers, may be the living testimonial to the truth of the written Word of God, or the Scriptures both of the Old and New Testaments; for though blindness has in part happened to Israel (Rom. XI., 25 and 26) till the fulness of the Gentiles be brought in, still it was allowed that *all Israel*, which includes the promise to both Jews and Gentiles, might be saved. For as we have before seen that the name



both by the prophets of the Old and New Testaments; and then the second promise follows, for it says, "a nation and a multitude of nations shall be of thee." The "multitude of nations" may be here spiritually intended to include the future Gentile promise; for when Abraham was first called out of Chaldea as the land of idolatry, God told him that in him "would *all the families of the earth be blessed*."—Genesis XII., 1 to 3. And again, when he saved the life of Isaac, and swore by himself because he could not swear by a greater (Heb. VI., 13), which was spiritually to bless and multiply his seed, as sanctified in the Messiah, he said, "In thy seed shall *all the nations of the earth be blessed*."—Genesis XXII., 1 to 18, with Genesis XXV., 9 to 11.

Thus, if the Jews are now scattered over the face of the earth, they are still the preserved of the seed of Abraham, Isaac, and Israel, and have been allowed to remain so long ignorant of their Messiah at his first coming that they might fulfil the words of their own prophet Isaiah, which saith, "Though the number of the children of Israel be as the sand of the sea (which the Lord declared to Abraham his seed should be), a remnant shall be saved. For he will finish the work in righteousness, because a short work will the Lord make upon the earth." Then praised be the Lord that he hath not left us without a witness, even to the present day, to confirm our faith and strengthen his Covenant even unto the end. May they soon taste of their Messiah's free salvation, and glorify him in love, reverence, and joy.—AMEN.

I have thus digressed from my point when I lately proposed returning to the eleventh chapter of Revelations, because I wished to make the subject more plain when I did so. As we there read that after the denunciations figuratively threatened, after the Two had ascended up to heaven in a cloud, and their enemies beheld them. The remnant were affrighted.

and returned to give glory to God, by which I think we still hope to understand that the Jews will be restored when God's purposes are accomplished for the conversion of the nations, and completing of the fulness of the Gentiles, that they by the Spirit and influence of his grace, and the power and blessing of the Scriptures, as the word of God unto salvation, may know him who *was*, and *is*, and *is to come*, as the Redeemer of the world, the Saviour of mankind, and the Holy One of Israel; who by his prophet has declared that he will be called "the Lord of the whole earth." Isaiah LIV., 5.

Oh, may the scattered sons of Israel soon hear, read, mark, learn, and understand their own divine oracles; not as looking through them in a glass darkly, but knowing who is, and was, and ever will be, their Covenant God from the beginning and world without end; and who when he came to call the Gentiles said, "I am the good shepherd, and *know* my sheep, and am known of mine. As the Father knoweth me even so know I the Father: and I lay down my life for the sheep. And *other* sheep I have, who are *not of this fold*. Them also I must bring, and they shall hear my voice (in the Gospel call), and there shall *be one fold and one shepherd*."—John x., 14 to 16. Or, as we have seen, it was prophecied by Ezekiel from the Lord, after the unity of the sticks in the hand of the prophet, "And David my servant shall be king over them all, and they *all* shall have *one shepherd*; and they *also* shall walk in my judgments, and observe my statutes, and do them."—Ezekiel xxvii., 14.

In the fourteenth verse of the eleventh chapter of Revelations; after the remnant remained to give glory to God, it is written, "The second woe is past;" which must refer to the casting off the Jews as the natural olive branches, that the Gentiles, as the wild olive tree, might be grafted in, when they by their conversion will give glory to God for opening the eyes of

their mental understanding, that they may thus know and understand Jesus to be the promised Messiah. After the second woe was past, and the third, which we read then cometh quickly, it follows, "And the seventh angel sounded, and there were great voices in heaven, saying, "The kingdoms of this world (for all the nations of the earth were to be redeemed by the blessings promised to Messiah's race, therefore John was permitted after the Two Witnesses had finished their testimony to hear loud voices in heaven) are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. This is the only time in the Bible an apparent division seems to be marked out between our Lord as the Redeemer and Christ as the Messiah, who is here called "his Christ;" for in the epistles he is called conjointly, "our Lord Jesus Christ."—Eph. vi., 23 and 24, and Philippians iv., 23.

But to me it appears this seeming division can easily be explained, and yet still imply the unity of the Godhead for Messiah in his Covenant promise both to Jews and Gentiles, the truth of which, as we have seen, the TWO WITNESSES were apparently intended to testify, under the Mosiacal dispensation, in the first Covenant made with Abraham and the other patriarchs, and by inspiration to Moses and the prophets. The sacred name of Jehovah was signified by the word LORD, written in our translated copies in capital letters in the Old Testament. In the manuscript I have before referred to in these pages, I have endeavoured to shew, as also in these, that the sacred name of Jehovah was the holy name by which in the writings of the law and the prophets of the Old Testament, Messiah by the voice of inspiration proclaimed himself to be by his word in their mouths as the Covenant Lord over the house of Israel. And thus, as the Psalmist says, "To-day if ye will hear His voice (of prophecy), harden not your hearts; for he is the

Lord our God, and we are his people, and the sheep of his pasture.—Psalm xcv., 7 and 8, and Hebrews iii., 6 and 7.

The first time we read of the word Jehovah in Scripture was at the offering up of Isaac by Abraham on Mount Moriah at the command of God, when he was there shewn the ram caught in the thicket by the horns, who would become a more acceptable sacrifice; and who was the type of him who on Mount Calvary bore the iniquities of us all; and was led like a lamb to the slaughter, and as a sheep before his shearers is dumb so he opened not his mouth.—Isaiah LIII., 6 and 7, with I. Peter, ii., 21 to 25. It was then the Lord took the sacred oath which he swore by himself for the future blessing of Abraham's race in the coming of Messiah, which we have previously considered; and when the ram of the sacrifice was shewn to Abraham, he called the place "Jehovah-jireh," declaring as he did so that "in the Mount of the LORD (Jehovah) it would be seen." Gen. xxii., 10 to 14.

We have already seen how this was proved to future ages under the law of Moses by the building of the temple of Solomon at the command of the Lord on the same Mount Moriah where the first promise was made.

The second promise was fulfilled and the completion of the sacrifice took place by the crucifixion of our Lord on Mount Calvary, which, I believe, was without Jerusalem, in the same range; and if that was the case, it will make what has been before advanced respecting the Two Witnesses still more clear; for the angel was *not* to measure the court *without the temple*, as that was given to the Gentiles; and the kingdoms of this world did not become the kingdoms of our Lord and his Christ till after they had finished their testimony.

Thus was Mount Moriah the completion of the

promise made to Abraham under the law for the Jews, as his own peculiar people, when the temple of Solomon was built thereon for the worship of the Lord Jehovah as the Lord God of Israel; for on that mount God remembered his holy Covenant made with Abraham when the fiat of his anger had gone forth to punish David for numbering the people, and, there the sword of the destroying angel was stayed. Thus under the Mosaic dispensation was the glory of the Lord Jehovah revealed; for he reigned as king of heaven over the people of Israel whom he had chosen. But when Abraham named the place "Jehovah-jireh," and said, "In the mount of the Lord it should be seen," he received *two* promises, as we have before seen, which included *all* the nations of the earth (Heb. vi., 13 to 18)—one for his own natural posterity in his seed; and one for his spiritual posterity in Messiah's seed. The first promise to his natural posterity was fulfilled at the giving of the law and the building of the temples at Jerusalem and Samaria; the second at the coming of Jesus for the conversion of the Gentiles, and preparing for them spiritually the temple of the new Jerusalem, as his bride, for the redeemed children of his adoption, which he declared to the woman of Samaria at Jacob's well, when he acknowledged himself to be the Messiah, by saying that the time was then approaching when God would be worshipped in *spirit* and in *truth*, and not on Mount Gerizim where the temple of Samaria was, nor at Jerusalem (John iv., 4 to 26): but he then told her that *salvation* was of the Jews; for he had come into the world of the seed of Abraham; his disciples too were Jews, and the first propagators of the new tenets of the Gospel. Through them the Christians have been taught and the heathen converted; therefore he might truly say, "Salvation was of the Jews."

The disciples after his resurrection were taught by the power of the Spirit, and the conversion of the

world has since followed by gradual degrees, until now Christianity has become like an extended circle round the world, reaching from east to west, from north to south; and all this came through the Jews—converted first themselves, and then losing the name of Jew in that of Christian. Does not this prove that salvation was of the Jews, and also the truth of Isaiah's prophecy, which said, shewing how the Lord said, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a *a new name*, which the mouth of the Lord (Jehovah) shall name." Isaiah LXII., 1 and 2.

Thus was the Lord Jehovah the sacred name of promise to the Jews, and Christ, or Messiah, the new name which Isaiah declared the mouth of the Lord would name; by which the Christians were afterwards admitted to the Gospel faith in the worship of the spiritual temple, by which all the kingdoms of the world would become the kingdoms of our LORD and his CHRIST.

And did not Jesus acknowledge himself to be Christ, the Messiah, to the woman of Samaria, when he said the worship of the temples at Jerusalem and Samaria would cease—for God was a Spirit, and they who worshipped him must worship him in Spirit and in truth?—John iv., 4 to 26. And also to Saint Peter, when he named him Peter (or Petros, a rock or stone), which his temple, as we have seen, was prophetically called, saying, "And thou art Peter (or a stone), and upon this rock I will build my church, and the gates of hell shall not prevail against it."—Matth. xvi., 15 to 19. He then gave him the *keys* of *prophetical interpretation* for the Gentile promise of posterity of Joseph from his dying father, which

said, "From thence is the Shepherd, the Stone of Israel" (Gen. XLIX., 24)—which I have much more fully enlarged upon elsewhere, particularly in the manuscript before referred to. The prophetical promise was also given to Judah at this time; on which the Jews found their hope of Messiah's coming. Therefore Saint Peter boldly told the same high-priests who had condemned Jesus to be crucified, when he began his Gospel ministry, "*This is the stone which you builders* (as priests of the temp'e at Jerusalem) rejected. Neither is there *salvation in any other*; for there is none other NAME under heaven given among men whereby we must be saved."—Acts IV., 5 to 12. Peter spake these words, as it is written, under the influence of the Holy Ghost, or Spirit.

If our Lord when he surnamed Simon, Peter, or Petros, a rock or stone (and then acknowledged himself at the time to be the Christ, or expected Messiah), as one of the prophetical keys of interpretation for the promise of his coming to the Gentile world in the posterity of Joseph, signified, as we have seen by the introductory chapter, in the extended promise to Jacob or Israel by a company of nations, and further extended by himself to Joseph and his two sons, when he gave them an especial blessing before the general one in which the whole of his sons were included, and where he said of Joseph, "From thence is the *Shepherd*, the *Stone* of Israel." But when he especially blesses the sons of Joseph he says, "God Almighty appeared unto me at Luz—" Afterwards signifying Bethel, "the house of God," where Jacob *twice* consecrated the *stone*; which was afterwards prophetically employed as a metaphorical emblem, as we have seen, of Christ and his church, both in the Old and New Testaments.—Genesis xxviii., 10 to 22, and xxxv., 9 to 15, Psalm cxviii., 18 to 24, Eph. ii., 10 to 22, and I. Peter ii., 2 to 8.

Jacob, in blessing Joseph and his sons, says, "God

Almighty appeared unto me at Luz, in the land of Canaan, and blessed me; and said unto me, 'Be fruitful and multiply, and I will make of thee a multitude of people, and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, are mine, as Reuben and Simeon they shall be mine.'" He therefore blessed him in the right of the elder or first-born nation promised to the sons of Isaac (Gen. xxv.), which, as we have before shewn, typified the future hope in Messiah to the Gentile nations, which was to be carried out by the posterity of Ishmael and Esau in the female line, and was proved by Esau's marriage with Ishmael's daughter *after* he had received the blessing of his father, and by Joseph's being also sold to the Ishmaelites and Egyptians by permission of the Lord, that he might preserve a posterity on the earth to the family of Jacob, when by his marriage with the family of Hagar or Ishmael he preserved and perpetuated the promise made to her by God himself when she was cast out.—Gen. xvi., 4 to 10, and xxi., 9 to 18, with Gal. iv., 21 to 30, and Isaiah liv., 1 to 4, and 25 and 26.

There is a remarkable instance of the figurative representation of the *Stone* as a witness of Covenant faith to the posterity of Joseph at the commencement and close of the ministration of Joshua, of the *tribe of Ephraim*, and the successor of Moses and leader of Israel into the land of promise. Let us first remember that Joshua, in name at least, was a type of Jesus, as both words signify the same. It was predicted of Joseph, "From thence is the Shepherd, the *Stone* of Israel;" both which Christ afterwards acknowledged himself to be, as the Good Shepherd who careth for his sheep, both of the Jewish nation then converted, and the Gentiles who were yet to be brought in, that they might all be "one fold under one shepherd."—

John x., 1 to 18. He also told the Jews in the parable of the husbandman and his vineyard, how they would say, "Come, let us kill him, that the inheritance may be ours;" and as the builders of the first temple worship, figuratively represented as a stone, fulfil the words of the Psalmist, which declared how the stone that the builders rejected would become the head of the corner.—Matth. xxi, 33 to 45, and Psalm cxvii., 18 to 24. Saint Peter also, after the resurrection of Christ, shews us how he had fulfilled the Old Testament prophecies in these figurative representations; and as he was then risen from the dead to reign over his spiritual church or temple, he calls him "a living stone," disallowed indeed of man, but chosen of God and precious. While the redeemed in him are compared to lively stones built up into a spiritual house; and he also teaches us how by Christ's sacrifice and resurrection he has taken the curse upon himself for us, and become the spiritual Shepherd and bishop of our souls.—See I. Peter, ii., 1 to 8, and 21 to 25.

As the prophecies had to be fulfilled in the Old Testament before the New Covenant under the Gospel was established, and Joshua, as a type of Jesus, was of the tribe of Joseph, in whom the future promise was to be fulfilled, he entered upon his ministry with this emblem (typified by the Lord's command, as Moses had previously done), as the *shepherd*, or first spiritual teacher under the law; for it was when he was tending the *flocks* of Jethro his father-in-law at the foot of Mount Horeb, or Sinai, from whence the ten commandments of the law were afterwards delivered, and the wilderness church formed under the instructions of the Lord Jehovah, that he was first called to be the lawgiver and prophet of Israel. So, in order to fulfil typically the prophecy in Joseph of the stone, as the emblem of that future temple which the children of Israel, as lively or living stones, were then to typify, he commanded them when they should

pass over Jordan to take *twelve stones*, to represent each tribe, from the midst of that river (Deut. xxvii, 1 to 8), upon which they were to *write all the words of the law* very plainly, after they had built up an altar and sacrificed thereon. The *precious stones*, as the sacred testimony to be borne before the Lord, were worn, as *twelve stones*, of the Lord's commanding, on the breast-plate of the high-priest; while the holy Urim and Thummin were also worn by him on his shoulders, when he went to consult with Jehovah himself in the Holy of Holies.

In fulfilment of the command of Moses before alluded to, we find the Lord himself ordering Joshua, who was of the tribe of Ephraim, of whom Jeremiah prophetically says (as from the Lord), "*I am a father to Israel, and Ephraim is my first-born.*" Thus he adopted him into the spiritual promise he made to his temple; for in the same chapter of Jeremiah, where he shews us the promise of the New Covenant referred to afterwards by Saint Paul in his epistle to the Hebrews, in the eighth chapter (with Jer. xxxi, 31 to 35), he says that the Israelites brake his first Covenant, though he (the Lord) *was a husband* to them. And in the Gospel dispensation he is called the Bridegroom, and the church the Bride; who as the New Jerusalem was shewn to Saint John as descending out of heaven from God, having the glory of God: while her light was like unto *a stone most precious*, even a jasper stone, clear as crystal; while the gates, upon which were written the names of the twelve tribes of Israel, appeared like unto pearls, and the walls thereof were covered with precious stones, upon which were written the names of the apostles of the Lamb.—See Rev. xxi.

In order to fulfil the command of Moses, the Lord instructed Joshua, saying, as it is written in the fourth chapter of Joshua, "And it came to pass when all the people were clean passed over Jordan, the

Lord Jehovah spake unto Joshua, saying, Take you twelve men of the people, out of every tribe a man, and command ye them, saying, Take you hence out of Jordan, out of the place where the priests' feet (as the builders of the first temple) stood firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging place where ye shall lodge this night. And Joshua called the twelve men whom he prepared of the children of Israel, out of every tribe a man. And Joshua said unto them, 'Pass over before the ark of the Lord your God into the midst of Jordan. And take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel. That this may be a *sign* unto you, that when your children ask their fathers in time to come, What mean these stones? Then ye shall answer them, that the waters of Jordan were cut off before the *Ark of the Covenant of the Lord* (Jehovah); when it passed over Jordan the waters were cut off: and *these stones* shall be for a *memorial* unto the children of Israel *for ever*.' And the children of Israel did as Joshua commanded them, and took twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the twelve tribes of Israel, and carried them over with them unto the place where they lodged, and laid them down there. And Joshua set up twelve stones in the midst of Jordan, in the place where the priests which bare the Ark of the Covenant stood, and they are there unto this day. For the priest which bore the ark stood in the midst of Jordan until everything was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua; and the people hastened and passed over. And it came to pass when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people. And the children of Reuben, and the

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as it is written in the book of the law of Moses: an altar of whole stones, over which no man shall lift up any iron." For they were to be the type under the law of that spiritual house which would be built up in Him who was afterwards baptized by John, the *last* prophet of the law, in *that same Jordan*: because as he told him when he reasoned with him and said, "I have need to be baptized of thee, and comest thou to me? But Jesus answered him, and said, 'Suffer it to be so now, for thus it becometh *us* to fulfil all righteousness.' Then he suffered him. And Jesus when he was baptized went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from heaven, saying, 'This is my beloved son, in whom I am well pleased.'"—Matth. III., 13 to 17, and the other evangelists.

Thus did Joshua, or Jesus, as the living stone of the Gospel church fulfil all righteousness with the last prophet of the priesthood of Aaron called under the law, as recorded in holy writ, before he, as the chief corner stone of his new and spiritual temple, began his Gospel mission to the Gentiles; which he had before shewn to the Jews in the shadowy promises and types under the law of Moses;—as the fathers of Israel were commanded to remember when their children should ask them in time to come, "What mean these stones?"—with which they built their first altar in the land of promise: that as the Lord dried up the waters of Jordan before the Ark of the Covenant of the Lord borne by the priests, as the builders of the first holy temple or sanctuary of the Lord, so when the second Joshua or Jesus came to fulfil all righteousness he told them he would give them rivers of living water; for the Spirit and the Bride of the New Jerusalem would say, "'Come,' and let him that is athirst come, and drink of the water of

life freely.”—Rev. xxii. The Ark of the Covenant that the priests carried was the first type of the future temple.

But to return to the eighth chapter of Joshua. “And they offered burnt-offerings unto the Lord, and sacrificed peace-offerings. And he wrote there upon the stones a copy of the law of Moses. And he wrote in the presence of the children of Israel. And all Israel, and their elders, and their officers, stood on this side of the Ark and on that side, before the priests and Levites which bare the Ark of the Covenant, as well as *the stranger*, as he that was born among them.” Thus it was typified how the Gentiles after conversion to the Lord would be admitted into the Covenant faith in him who was figuratively shewn faithful by the Ark of the Covenant, as the ark of refuge in his spiritual temple, not made with hands, but eternal in the heavens.

“Half of them stood over against Mount Gerizim (where the temple of Samaria was afterwards built), and half of them against Mount' Ebal, as Moses the servant of the Lord had commanded before that they should bless the people of Israel. And afterwards he read all the words of the law, the blessings and cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded which Joshua did not read before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.”

Thus was it then shewn that all were to be admitted into the Covenant hope, the strangers, the women, and the little ones, with the whole of the children of Israel; and the first altar on which the words of the law were written in Canaan, the land of promise to Abraham, was one formed of twelve stones taken out of that Jordan in which Christ was afterwards baptized by John, the last prophet called under

the law, before he himself called the twelve apostles under the Gospel, to be, as Saint Peter afterwards described it, looking first to him as the living stone (or spiritual head), whom the Jewish high-priests, as the builders of the first temple, had rejected (Acts iv., 6 to 12) when they condemned him to be crucified; in whom and in none other salvation would be found.—I. Peter, 1 to 8. If we have trusted that the Lord is gracious, let us go to him as lively or living stones (typically of faith in the Old Testament promises made under the law, which was then but a shadow of good things to come, Heb. x., 1), to be now built up as a spiritual house—an holy priesthood—acceptable to God by Jesus Christ.

Thus was the commencement of Joshua's career figuratively shewn to be fulfilling the prophecy of Jacob to his son Joseph, which said, "From thence is the shepherd, the stone of Israel (Gen. xlix., 24);" but before he gave up his rule over the Israelites, he prepared them for his departure, saying, "Behold this day I am going the way of all the earth; and ye know in all your hearts, and in all your souls, that not one thing hath failed of all the good things that the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." He then goes on to shew how the Lord will continue faithful unto them if they worship him truly, and do not follow the idolatrous practices of the nations around them.—Joshua xxiii., 14 to 16. After shewing them in the name of the Lord their God how he had taken them as a chosen people unto himself, and their patriarchal ancestors before them, and driven out the nations from Canaan that they might possess the land, as he promised to Abraham when he made a Covenant with him (Gen. xv.), and had destroyed two of the kings of the Amorites before them—for at the time he made the Covenant with Abraham he told him the iniquity of the Amorites

was not then full (Gen. xv., 16)—he then put the test to themselves of their future allegiance to the Lord, saying (Joshua xxiv., 14), "Now, therefore, fear the Lord, and serve him in sincerity and truth; and put away the gods whom your fathers served on the other side of the flood, and in Egypt, and serve the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served that were on the other side the flood, or the gods of the Amorites in whose land ye dwell. But as for me and my house (as the descendants of Joseph, in whom the future promise of Messiah, as we have shewn, was figuratively given), *we will serve the Lord.*" And the people answered and said, 'God forbid that we should forsake the Lord to serve other gods. For the Lord our God, he it is who hath brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all *the way* wherein we went.'" As *Jacob* first asked the Lord to do when he slept at Bethel, and he appeared to him on the ladder of angels, and promised the future blessing through Messiah in his seed, when he vowed his vow, and first consecrated the *stone* on which his head had rested, saying when he awoke, "This is none other than the House of God; this is the gate of heaven." This consecration of the stone at Bethel as a pillar of memorial for future ages must have then been the first accepted typical emblem of him he promised to serve, and whom he afterwards prophesied of as coming in after ages of the posterity of Joseph as "The Stone of Israel;" for after Joseph was born to him, and before the birth of Benjamin, the Lord commanded him to return to Bethel a second time, where he again appeared to him to confirm the promise in a double point of view; and shewed how the Jews were to be represented as "a nation," and the Gentiles as "a company of nations:"

after that, *as Israel*, he twice consecrated the stone he then set up—once with a drink-offering and once with oil.

On the night Jacob vowed his vow he said, "If God will be with me, and will keep me in *this way* that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone which I have set up for a pillar shall be God's house."

So when Joshua had tested the Israelites (after he had conducted them to conquest over the land of promise), saying, "Choose ye this day whom ye will serve, the Lord your God or the gods of the heathen," they answered by telling all that the Lord had done for them, and how he had preserved them (as he did Jacob) in all the way wherein they went, and among all the people through whose lands they had passed.—Joshua xxiv., 17.

Now return to the eighteenth verse. "And the Lord drave out from before us all the people, even the Amorites, which dwelt in the land. Therefore we will *also* serve the Lord, for he is our God. And Joshua said unto the people, 'Ye cannot serve the Lord, for he is a jealous God. He will not forgive your transgressions, nor your sins. If ye forsake the Lord and serve strange gods then he will turn and do you hurt after he hath done you good.' And the people said unto Joshua, 'Nay, but we will serve the Lord.'"

Thus they dedicated themselves by their own Covenant promise unto the Lord, and became, as we shall presently see, *His witnesses* under the old dispensation for the truth; while Joshua also set up a *Stone* as the *Lord's witness*, telling them it had heard all the words of their solemn contract. When we view the emblem of the Stone in a natural point of view, as listening to the words of a solemn contract between a

nation and their God, we should look upon it as the mere act of an idolatrous nation in their worship of wood and stone; which was the case before the Israelites were chosen to perpetuate the worship of the only living and true God. But as it appears to have been an accepted type from the time of its first consecration by Jacob at Bethel as God's house, or the place in which his presence had been more especially manifested to himself, so we shall then see it was not a mere unmeaning sign, but the type of Messiah's presence, and of that future temple which the Lord would have consecrated to himself, and bless with his more especial glory. Joshua, as the prophet or leader of the Lord's appointing, acting under his divine inspiration, must have felt this when he said the stone he pointed out to the Israelites was a witness that they were thus dedicating themselves to the Lord their God. But let us read the passage in question. .

"And Joshua said unto the people, 'Ye are *witnesses* against yourselves that ye have chosen you the Lord, to serve him.' And they said, 'We are *witnesses*.' 'Now, therefore, put away (said he) the strange gods which are among you, and incline your hearts unto the Lord God of Israel.' And the people said unto Joshua, 'The Lord our God will we serve, and his voice will we obey.' So Joshua made a Covenant with the people that day, and set them a statute and an ordinance in Shechem. And Joshua wrote the words in the book of the law of God, and took a *great stone* and set it up there under an oak, that was by the *sanctuary of the Lord*. And Joshua said unto all the people, 'Behold this *stone shall be a witness unto us*, for it hath heard all the words which the Lord spake unto us. It shall be therefore a witness unto you, lest ye deny your God.'"

Thus did the memorial of Joshua's ministry begin with the consecration of twelve stones out of Jordan for an altar of testimony unto the Lord, and end with

one being placed by the sanctuary of Jehovah as a witness how the Israelites had accepted him as the Lord their God, of which they too had declared themselves to be the living witnesses.

So, in like manner under the New Testament dispensation, Saint Peter declared the disciples of our Lord to be his witnesses of truth, saying, "The God of our fathers raised up Jesus whom ye slew and hanged upon a tree; him hath God exalted to be a prince and a Saviour, for to give repentance to Israel and forgiveness of sins. And we are his *witnesses* of these things, and so is also the Holy Ghost, whom God hath given to them that obey him."—Acts v., 29 to 32, and x., 34 to 46. For Jesus before his resurrection had told them that when the power of the Holy Ghost (or teaching of the Holy Spirit) had come upon them, they were to be witnesses unto him both in Jerusalem and in all Judea, and in Samaria, and unto the ends of the earth. Thus, they too were the living witnesses of his covenant truth for the Gentile dispensation, as the Jews were of old for the Mosaical one; and still continue to this day as the remnant foretold by the prophets, till the God of truth is known as the Holy One of Israel, and the Redeemer and Lord of the whole earth both for Jews and Gentiles. May that time of his triumphant glory be fast approaching, and his kingdom be established on earth as it is in heaven.—AMEN.

Peter boldly told the high-priest when he began his ministry how Jesus Christ of Nazareth was the promised Stone of the temple, which they, as the builders, had rejected; and why the Holy Ghost, or Spirit, inspired him with such strong and powerful prophetic language, which in the weakness of the natural man at other times he would have been afraid to utter before such an assemblage. And here also must be remembered the prophecy of Daniel to King Nebuchadnezzar, in the interpretation of his dream

respecting the Stone, which was to be cut out of the mountain without hands, that would grind all the image worship of idolatry to powder.—Daniel ii. Which the church of Christ will ultimately, and is now rapidly beginning to effect; and it was cut out (or formed) first of the law delivered by the voice of God from Mount Sinai without hands, as the ten commandments were first delivered by God to Moses from thence; not written with mortal *hands*, but with the finger of God himself (Exodus xxxii., 15 and 16, and Deut. ix., 10 and 11), on two tables of stone, which Moses called the “two tables of the Covenant,” and which were to be kept in the Ark of the Covenant on the mercy-seat in the Holy of Holies, to be a memorial before the Lord Jehovah for ever.—Heb. ix., 3 to 5, then read on from 5 to 11. In the eleventh verse it says, “But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle, *not made with hands* (that is to say, not of this, or earthly, building); neither by the blood of goats or of calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us.” (Compare this with Heb. vi., 13 to 21, before considered, and we shall now see how he fulfilled the two promises which were made to Abraham in his seed as the heirs of promise in the oath which he swore by himself in two immutable things, in which it was impossible for God to lie, and which entered into that which was within the veil of the temple, or the Holy of Holies, where the *two tables of stone* were kept in the *Ark of the Covenant*, to be a memorial before the Lord for ever.”)

Saint Peter also, when he spake to the Jewish high-priests, under the influence of the Holy Ghost, and declared Jesus Christ of Nazareth to be the *Stone* which they as the builders had rejected, also declared that there was no other *name* under heaven given among men whereby we can be saved.

We have seen how the prophet Isaiah said that when the lamp of salvation burnt with brightness for the Gentiles or the redeemed, that they would be called by a new name, which the mouth of the Lord Jehovah (which was the sacred name under the First Covenant) would himself name (Isaiah LIX., 1 and 2); and how at the preaching of Paul, when the converts became numerous, the followers of the Gospel Covenant were first called Christians at Antioch, after the word Christ, or Messiah, which has been the name they have borne ever since.—Acts XI., 26.

In the one hundred and eighteenth Psalm, where it was predicted of the Messiah that he would be the Stone which the builders rejected, it is also strongly enforced, in the Old Testament, how we should put our trust in the name of the Lord (Jehovah); for it is there written, "The Lord (Jehovah) himself is on my side; I will not fear: what can man do unto me? The Lord taketh my part with them that help me, therefore shall I see my desire upon them that hate me. It is better to trust in the Lord than to put any confidence in man. It is better to trust in the Lord than to put any confidence in princes. *All nations* (or the Gentiles) shall compass me round about; but in the NAME of the Lord (Jehovah) will I destroy (or overcome) them. They compassed me about on every side; but in the NAME of the Lord will I overcome them. They compassed me about like bees; they are quenched as the fire amongst the thorns (for the word of the Lord was to be as a consuming fire, which we have seen typified to the apostles on the day of Pentecost by the fiery tongues, at the descent of the Holy Ghost among them, Acts II.); for in the NAME of the Lord (Jehovah) will I destroy them. Thou hast thrust sore at me that I might fall; but the Lord helped me. The Lord is my strength and song, and is become my salvation. The voice (or prophecy) of rejoicing and salvation is in the tabernacles (or temples) of the

righteous; the right hand of the Lord doeth valiantly. The right hand of the Lord is exalted; the right hand of the Lord doeth valiantly. (Or, as it is written in the prayer book version, "The right hand of the Lord bringeth mighty things to pass.") I shall not die but live; and declare the works of the Lord." This may be the voice from the temple, prophecying; or as Isaiah writes (LXVI., 8), it may be as a voice from the temple that says, "I shall not die, but live; and declare the works of the Lord. The Lord hath chastened and corrected me sore; but he hath not given me over unto death." For Messiah is soon prophecied of as the head-stone of the corner of his spiritual temple, who was the resurrection and the life.—John XI., 21 to 27. The Psalm then goes on to say, "*Open me the gates of righteousness; I will go into them and praise the Lord: this is the gate of the Lord into which the righteous shall enter.*" And I think it will now, by bearing past elucidations in mind, soon become evident that it was the spiritual temple that was here meant. "I will praise thee, for thou hast heard me, and art become my salvation. *The stone which the builders rejected (or refused) is become the head of the corner.* This is the Lord's doing, and it is marvellous in our eyes. This is the day (of salvation) which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the NAME of the Lord: *we have blessed you out of the house of the Lord (or the temple).* God is the Lord, which hath shewed us light (which was figuratively promised, as we have seen, to Abraham): *bind the sacrifice with cords, even unto the horns of the altar.*" Does not this verse, coming as it does after the promise of Messiah as the head-stone of his temple, prove how that prophecy was fulfilled by his immortal sacrifice for sin? The Psalmist concludes by an exclamation of praise, say-

ing, "Thou art my God and I will praise thee; thou art my God and I will exalt thee. O give thanks unto the Lord (Jehovah), for he is good, for his mercy endureth for ever."

I hope we can now better understand why Saint Peter when he condemned the Jewish high-priests for crucifying Jesus, as the promised Stone of Israel (Gen. XLIX., 24), also united with it the prophecy of the one hundred and eighteenth Psalm, and said there was salvation in no other name than his. The *word* Jesus signifies "a Saviour," the *word* Christ "Messiah."—Acts iv., 10.

We have *proved* the fulfilment of one promise in the Stone to Joseph (Gen. XLIX., 24), but there was also another promise typified to him as "the Shepherd of Israel." How was this also fulfilled in its shewing to Saint Peter, when Jesus acknowledged himself to be the Christ, and changed his name to that of Peter, and gave him the *keys of prophetic interpretation* for his Gospel church?

The changing his name to Peter, or a stone, when he did this, was the first elucidation. The second was not made manifest to us—except by our Lord's own declaration (John x., 1 to 18)—till after his resurrection, when Christ appeared to him with the other disciples, and delegated him the first temporal shepherd of his sheep, as he was himself their spiritual one; being, as Saint Peter himself says, after he has shewn how he suffered in being crucified for us, "the *Shepherd and Bishop of our souls*" (I. Peter, II., 21 to 25)—after shewing in the same chapter, as we have previously seen, how he was the living stone of his spiritual house or temple, of which his true worshippers are composed.—See 1 to 8.

When Christ appeared to Saint Peter, after his resurrection, he repeated to him three distinct commands respecting the flock over which he then gave him charge, saying as he did so, "Feed my lambs,"

and "Feed my sheep."—John xxii., 12 to 17. This charge was boldly followed out by Peter after our Lord's ascension; for he was the first who then preached salvation in his *name* for the formation of the new Gospel church over which he was thus placed as ambassador; and rapidly succeeded in gaining new proselytes, and baptizing them, as directed when the command was given for the conversion and teaching all nations, in the *name* of the Father, the Son, and the Holy Ghost.

May we not now hope to see yet more fully the fulfilment of prophecy to both Jews and Gentiles. Is not enough revealed already for us rejoicingly to say, "The Lord our Salvation be praised, for our Redeemer liveth in Heaven: our Saviour ruleth over all! Our hope is powerful, for our strength is Jehovah: our confirmation Christ—the Messiah of Israel; the bulwark of his temple; the tower of its glory; the shelter of its love. When we are in travail and heavy laden we will go to him, for he hath promised to give us rest.—Matth. xi., 28 to 30. We will take his yoke upon us, for it is love (John xv., 7 to 17); we will bear it, for it is easy, and his burden, for it is light." Let us then learn of him: let us search in his word for consolation—we shall find it there: let us knock and he will open unto us: let us seek and we shall find.—Matth. vii., 7 and 8, and Rev. iii., 20 and 21. Brethren and sisters of Israel, search and examine for yourselves: he is your Redeemer and our Redeemer; he is your God and our God. He is your Lord Jehovah, and Christ and Messiah to us all. May his Spirit guide us all aright, and his enlightenment shine in the hearts of all, till with one voice, and one harmonious song of love, we can say, "Thy kingdom come."—AMEN and AMEN.

Now turn to the eleventh chapter of Revelations. "Then the four and twenty elders (or the representatives of the twelve tribes of Israel under the first pro-

mise, and the twelve apostles under the second) which sat before God on their seats, fell upon their faces, and worshipped, saying, 'We give thee thanks, O Lord God Almighty, which *art, and wast, and art to come*, because thou hast taken to thee thy great power and hast reigned. And the nations were angry—" This verse appears to be a prophetic shewing of the struggle of the Gentile or unconverted nations against the faith of Covenant light, before they gave up the idolatrous worship of their forefathers, and embraced the truths of divine revelation; which we may infer by the words that follow, when the prophets who were made the instruments in God's hands of making known that revelation to the world were to receive the reward of their labours. Let us now read the verse, bearing these remarks in mind. "And the nations were angry, and thy wrath is come." For the Lord had said, "Vengeance is mine, and I will repay it."—Rom. xii., 19. But in judgment he hath ever remembered mercy; for Isaiah wrote of him before he visited his people for redemption here, saying, "And he saw that there was no man, and wondered that there was no intercessor. Therefore his arm brought salvation, and his righteousness it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head, and he put on the garments of *vengeance for clothing*, and was clad with *zeal for a cloak*."—Isaiah lix., 16 and 17. Thus did the Lord ever in judgment remember mercy. And now we will return to the eleventh chapter of Revelations.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that *thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy NAME*."

We have before considered how the fear of the holy name of God was connected with the holy Cove-

nant scheme of promise both to Jews and Christians; but if we need further evidence, let us consider the command of Moses himself to the people of Israel: "The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord (Jehovah) thy God, and walk in his ways. And *all* the people of the earth shall see that thou art *called by the name of the Lord* (Jehovah), *and they shall be afraid of thee.*" And again, "If thou wilt not observe to do all the words written of this law, that are written in this book, that thou mayest fear this glorious and fearful name, **THE LORD THY GOD.**" Then are the fearful denunciations threatened for disobedience in Deut. xxviii., 9 and 10, and 58 and 59.

Now turn to the eleventh chapter of Revelations, where, after the kingdoms of this world are become the kingdoms of OUR LORD and HIS CHRIST, and the four and twenty elders have given praise to his name who, as *Lord God Almighty, was, and is, and is to come*, then they rejoice, saying, "That thou shouldest give reward unto thy servants the prophets, and to the saints that fear **THY NAME**, both small and great; and shouldest destroy them which destroy the earth (or, overpower thy enemies on the earth)."

Then follows the confirmation of all I have previously advanced respecting the Two Witnesses, as connected with the fulfilment of God's promise in the Covenant oath made to Abraham and his seed, in Messiah's future coming to save the world by his spiritual worship in the temple of his holiness, for it is written in the nineteenth verse, "*And the temple of God was opened in heaven*, and there was seen in the temple **THE ARK OF HIS TESTAMENT** (or Covenant); and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." After that, John is figuratively shewn the struggles of the church, or adopted bride of the Redeemer, in the

next chapter, as *a woman in travail*, whom the devil, or serpent, is seeking to destroy; as he did Eve, the natural mother of our race, whose future posterity at her fall Messiah undertook to ransom and recover.

In an earlier part of this work, I endeavoured to compare parts of the eleventh chapter of Revelations with Ezekiel's vision in the valley of dried bones; and left off where it was promised that *one Shepherd* should be *king over them both*, when they walked in the judgments of the Lord, and observed his statutes to do them (Ezekiel xxxvii., 20 to 24); which I then compared to our Lord's declaration (John x., 1 to 18), particularly where he says of himself, "I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father, and I lay down my life for the sheep. And other sheep I have, which are not of this fold (or the Gentiles, as he was then addressing the Jews); them also I must bring, and they shall be one fold under one shepherd."

We have seen how when all was accomplished, before John in the Revelations saw that the temple of God was opened in heaven, that the ark of the Testament or Covenant was seen. The concluding words of the thirty-seventh chapter of Ezekiel may now be read, with the same prophetic interpretation of the promise, to shew the perfect fulfilment of all things at the last.

"Moreover, I will make a *Covenant of Peace* with them; it shall be an everlasting Covenant with them; and I will place them, and multiply them, and will set *my sanctuary* (or temple) *in the midst of them for evermore.*" (Which promise was also shewn to John as the temple of God opened in heaven, where the ARK of the Covenant was seen.) "My tabernacle also shall be with them; yea, *I will be their God and they shall be my people.* And the heathen shall know that I, the Lord, (Jehovah) do sanctify Israel; when my

sanctuary (or temple) shall be in the midst of them for evermore."—Ezekiel xxxvii., 26 to 28.

I have now brought my evidence respecting the Two Witnesses to a close; because I do not wish to weary the mind longer than I can help by producing further evidence upon evidence, which I might have done. Suffice it if it should have established its end, and the Lord have blessed my labour of love in his cause of truth and righteousness. Then let **ALL ISRAEL** in faith and gratitude exclaim, "The Lord **HE** is God; the Lord **HE** is God:" and we will swell our united hymns of praise, and raise our voices of mingled harmony, as **WITNESSES** of his glory; for whether Jew or Gentile, bond or free, in **HIM** we shall be made whole.

He is Messiah ! Lord of Glory !
 Let nations all their offerings bring,
 Proclaim his own all wondrous story,
 Call him their Lord, their Priest, their King.
 Hail Him as Sovereign King of Heaven !
 Hail Him as Saviour—Prince of Peace !
 Through whom all sin shall be forgiven,
 And righteousness and peace increase.
 Brotherhood of Love, in kindness blending,
 Join hand to hand—join heart to heart;—
 Nor let the warrior's cry ascending
 Its thrill of agony impart.

There's work !—religion's work now calls thee—
 The work to conquer and to save !
 The Christian armour must adorn thee,
 To overcome sin's cross—the grave.
 Armed with the gospel sword of love,
 Messiah bids thee onward fly :
 Bearing his banner, let us prove
 Mercy shall win His victory.
 To Him be praise ! to Him be might !
 His power—the strength of righteousness ;—
 His spirit—conquering in the fight—
 Shall teach the world He came to bless.
 The Christian banner must be raised,
 The **WORD OF GOD**, like lightning, fly ;
 Till the Redeemer's name is praised
 Here and through all eternity !

What are the contending struggles of all nations, but Ambition's warfare, Passion's glory, or Pride triumphant? Bring forward what plea you will, it is man instigates the evil, while he says the cause is God's. They call the war a religious one; they forget that the sacred Author and Finisher of our faith (Heb. xii., 1 to 3) was to be the everlasting Father, the Prince of Peace (Isaiah ix., 1 to 7), in whom all love and righteousness is generated, and who, by the Spirit's teaching to his apostle Paul, has taught his followers to "overcome evil with good." War is revenge; and what is such revenge, but tolerated malice.

Revenge is sweet! men say. But what revenge?

Not such as fiends would practise: that is hate,
That turns men's natures' into demons' blood.

Revenge is sweet, when man can conquer man

By deeds of love, and paint upon his soul

The Christian mandate—that would bid revenge

Bear on its banner holy words of peace—

"Overcome evil with good!" All may cry,

And cry aloud, echo upon echo!

Till every voice repeat, Revenge is sweet!

Then will the human breast nobly expand:

Then will the dove, with downy wings, calmly

Flutter about the couch of mortal rest,

And its refreshing fanning be to man

An earnest of a nobler self's return,

With blessings from the God of peace and love,

That now has left his nature, for the world.

To say, Revenge is sweet!—Why fly from good

And grasp at evil; cling to the shadow

Of mad hate's creation! The substance then

Of raging passions will prey upon thy soul—

Destined for nobler purposes, and better ends.

Be thy revenge Forgiveness! Try to tame

The lion of thy nature, that the lamb

Of righteousness may smile and bless

Thy christian vengeance, and pronounce it good.

Then let nations reflect and statesmen tremble; let them pause while warrior's are taught the trade of murder. If they expect by strife and carnage to promote and forward the interests and welfare of Pales-

tine, let them remember that God is not the God of war; and the Messiah is the prince of peace. In the dark ages, when the war of the crusades was raging, men might have been blinded and deceived; but the light of revelation is shining now, and the lamp of Salvation is burning, while the holy Word of Truth has been echoed from clime to clime. The Bible has gone forth with its Covenant promises of mercy to both Jews and Gentiles, as Witnesses for the Lord of Hosts that no permanent conquest can be gained for happiness by might or by power; and by the spirit of peace and love all things will and must be won.—Zach. iv., 7.

Rather, then, let us exalt Him in goodness, who has said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are MY DISCIPLES, if ye have LOVE ONE TO ANOTHER." John XIII., 34 and 35. For He has declared that *he will finish the work in righteousness*, and so *all Israel shall be saved*, for He has determined from the beginning to complete the work of *man's Redemption*. Then let all unite in trying to bring the work to a completion; and Jew and Gentile, bond and free, alike combine in Messiah's warfare, to say by actions and by praise, "Thy kingdom come."—AMEN.

